





(a silver crescent).
Bead of Henry 9th Earl of
Northumberland, K.G.

C. 33.9 27

X. Cat. of Sir Robert Gordon's Books
No. 1607—1610.

THE
Triumphs of King James
THE FIRST, *R*
Of Great BRITTAINE, FRANCE, and
IRELAND, King;
DEFENDER OF THE FAITH.

Published vpon his Maiesties aduertisement to all the Kings,
Princes, and Potentates of Christendome, and confirmed by
the wonderfull Workes of GOD, declared in his life.

Devoted, Dedicated, and Consecrated
to the most excellent Prince Henry
Prince of Wales.

x By George Marcelline



Printed at Brittaines Burse, for Iohn Budge, and are there
to be solde, 1610.

THE
Triumphs of King James
THE FIRST.

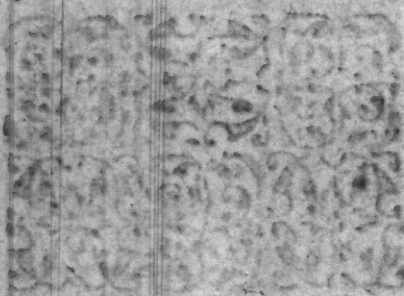
OF GREAT BRITAIN, FRANCE, AND
IRELAND.

DECEMBER 1633.

Published by his Majesty's Command to all the Kings
Princes, and Possessors of Christianities, and continued by
the wonderful Works of GOD, declared in his life.



Devoted
to the most excellent Prince Henry
Prince of Wales.




Printed at Bristol, as before, for A. B. and sold by
to be sold, 1633.

D E D I C A T O R I E

To the High, Mighty, and Mag-
nanimous Prince Henry, Eldest Sonne to the King,
Prince of Wales, Duke of Cornwall, and Rockfay:
Earle of Chester, and Knights of the
most Noble Order of the
Garter, &c.

¶ Most generous and redoubted Prince, The
Honour and Ornament of your age; The Hope
of your people; The Subiect and Obiect where-
on their most happy wishes dependeth; The
STARRE of their fairest Fortune; The COM-
MET of dreadfull terrour to their enemies; The
Index, Abstract, or Compendium of the very great-
est Princes whatsoever.

 Eere, vpon the rich Pillar
of your glorious name, do
I hang vp *The Trophees* &
the *Honour* of MY KING
your *Father*, sowne through *France*,
and dispersed ouer the whole world.
Such holie spoiles are worthe your
auouching, because they are due
vnto none other, but onelie vnto
your HIGHNESSE, in regarde
A 2 that

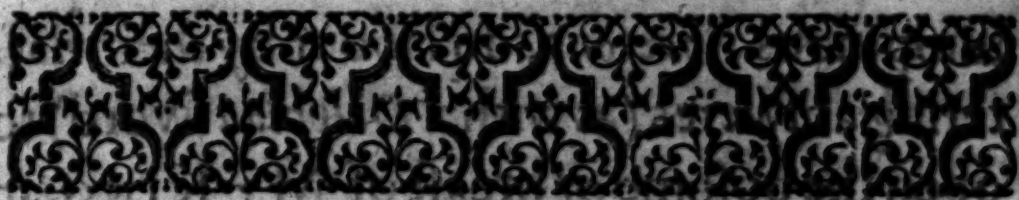
DEDICATORIE.

that a person who is so neere vnto you, hath conquered & won them: And his *Triumphant Triumphes*, are the auguries, harbingers, & vancurrers of your infallible fortunes to come, euen as your owne Vertues do serue for a pattern and example, to them of *My Lord* the Duke your Brother.

Accept them then *My Lord*, & by your fauorable looks, giue them all a speaking-power, as the Sunnes reflectio did on the Image of *Memnon*. And beleeeue, that as one of yours, you shall finde me readier to lay hand on my sword for you, then on my pen, and would rather spend my blood then mine Inke, for your honour and seruice, in al, and by all,

My young CAESAR, and great
ALEXANDER.

TO FRANCE.



Thou Eye of Europe, the
Soule, the Heart, the de-
light of all thy neighbours;
France, Mother of curte-
sie, and our ancient friend:
Suffer, that (with a voice
of Brasse) I may make
heard through all the Corners of the earth, &
euen to those worldes which yet are furthest
off, cry out to that *Iacobine* Monke, and that
Proselite PELLITIER, Do no euil at al vnto my
King. For so cryed out the Sonne of *Croesus*,
dumbe all his life time before, vntill hee saw
the sword drawne to wound his father. If the
childe for the Father, why not then the Sub-
iect for his Prince? Their loue ought to be a-
like or equall, & (in semblable actions) alike
also ought to bee their duties, because the
people are helde to be the Princes Children.

B

For

TO FRANCE

For I see, that these two audacious and presumptuous *Phaetons*, do labour by their flattering answeres (as with a *Delphian* sword) to open the bosome or breast of M^r KING, to strike at his heart with a deadly stab, and to giue him the lie more couertly, then *Tortus* (to his shame) hath doone, coueting to impresse lies and falsities in the soules of euery one.

Their painted speeches and goodly protestations, makes my haire stand vp as affrighted, pales my countenance, smites my hart, & teares open my lippes, to entreat you (good *Frenchmen*) to credite them no further, then *Our King* hath done. Hee alwayes deriueth sound iudgement from words, & by the verie mouing of the toong he knoweth the harts of them that make such Orations to him. Wherefore, in beholding their books, he hath saide with God, *Hilabijs me honorant, cor autē eorum longe est a me. These men honor me with their lips, but their harts are far off from me.* In like maner there is nothing more dangerous then the teeth of a Serpent hid vnder Greene hearbes, and the throat of a wolfe, hauing on a sheeps habit,

T O F R A N C E .

habit. Wo be to them that cal euill good, and good euill ; that make darknesse light, and light darknesse, and that call bitternesse sweetnesse, and sweetnesse bitternes. Wo be to you *Scribes* and *Pbarisies*, *Hypocrites*, for you compasse both sea and land, to the end, to make one *Proselite*: and when he is made, you yeild him vp as the Sonne of Hell, dooable worse then your selues.

What impudence was it in a cloistred Priest, & in a priuat person, to shew himselfe in open field, to cope with a great and powerful king, when Kings haue beene at all times without Peere, and free from fight, except it were with others kings? Honor is not to be had, but by an equal: & *Alexander*, being desirous to win the prize, in the course of the *Olimpian* games, demanded continually: Is there any kings that runne? The like may our King very well question: Is there any Kings that answere? It is to them to whom his Maiesty hath directed his aduertisement, and it is to them only to make answere.

Monarkes, Kings, Princes, and Potentates of Christendome, where are your Prouost Mar-

TO FRANCE

Shals then? Where are your *Lictours* and *Sergeants*, to seize on these saucy gamesters? Where are your *Lawes* and *Edicts*, to punish these proud presumers, that durst set footing within your *Lists*, to steppe before you in so faire a *Race* or *Carriere*? Stirre *Magistrates*, lay hold on these base *Hackny-runners*, in so braue a fight, and do you beat downe the insolence of these rash headed *Athletes*, or male-part *Champions*. There lackes *Tortures* for *Tortus*, to breake the bridles of such silly naked soules, and bolster their crazed braines a little better; to the end, to make *Coeffeteau* confesse, and *Pelletier* professe the truth, perforce, according to the rule of truth it selfe.

These prooues, are to bee vanquished with other *Reasons*, then those whereby they labor to refute them, else it wil neuer be done. Heresy findeth daily something to re-say, and to confound *Paper* withall: some meanes to saue himselfe either by flight, or obstinacy of opinion, because he wil neuer confesse his error, much lesse deliuer vp his *Armes*. Euen so the *Pharisties* and the *Saduces*, being beaten downe

T O F R A N C E .

downe by the mouth Diuine, would yet suddenly exalt themselves again, without confessing either their fall, or the offence. So *Pericles*, throwne headlong downe, and euen almost buried in the dust, would yet perswade the whole Theater, that he deserued to be crowned. So that *Hippomachus* (of whome *Plinie* speaketh) and the other of the *Aeolians*, would needs be proclaimed victorious conquerors, after they had breathed forth their soules vnder their enemies feete. And so this *Anteus*, and his companions, already stifled in the gripes of our *Christian Hercules*, would faine perswade the worlde, that being themselves vanquished, yet they stand vp still as vanquishers. All such brablings and contentious disputes, doe but whet on Choller, and harden bad spirits, as being more apt to moue sedition and disobedience, then to affoorde anie fruitfull edifying.

Let then their shamelesse fore-heads bee circled with Crownes, such as the *Romains* vsed in their *Consull* festiualls, for their *Arcadian* Monsters, rather then any answere bee

T O F R A N C E.

made vnto them, except it be by the hand of *Thomas Dury*, our Maister *Guillaume*. Let the Laurell wreaths be wrung out of their hands, to impale the victorious head of our *IAMES*, truely *Triumphant*, ouer *Pagan Idolatrie*, and *Popish Heresie*, which is the subiect of this my present labour, and the whole desseign of this discourse, as appeareth in the Frontispice of the main building. Thus are *His Trophees* gathered, and limmed (through by an vnexperienced Penfill) in his victories, deriued from the writing of his Royall Aduertisement.

This is the full ayme of mine intention (*Religious French-men*) and that which I desire to shew vnto you (*Deare Children of Heauen*) to the end, that you may not suffer your selues to bee perswaded in the contrarie, by the deceiuing Language, subtle Arguings, Sophistries, and captious arguments of this Doctor Diuinity-destroyer, and the discoursing *Enthusiaste*, least of wise French-men, you becom with them, mad and insensd *Galatians*. The very written book it selfe doth furnish vs with strength sufficient, to vanquish and conuince
all

TO FRANCE.

all the answerers of the worlde, and their answers; not turning any one leafe of his book, but it deliuereth many most expresse Texts of the holy Scriptures, as many goodly places out of the holy fathers, as many Canons of the chiefeft Counsellors, with many rich & strong arguments, and al set downe by his Maiefty.

It isto you (*Generous French-men*) that I speake this, and to whom I desire to make it manifest: for though the speaking, or willingness to make it knowne to you of my Country, should be but in me as lost labor, yet must I needs speake it againe, beeing no more but what you know, what you haue seene, and what hath bin published. So many mouthes are as so many Trumpets of his greatnesse in great *Brittaine*; so many hearts, they are as so many Temples of his vertues; and so many foules, are as many Vowes and Sacrifices to his faire name. Among them, I am but as one voice, yet now driuen to the vniuersall consort of the whol worlds voices. For if my voice could bee vnderstoode from the East to the West, from the North to the South: nay, if it could pierce from this low center of the earth

TO FRANCE.

to the highest circumference of the Imperiall
heaven: I would cal all Noble Spirits to com,
to see Idolatry subdued, and Heresie vanqui-
shed, and I would entreate them, to beleeue
that which I say vnto you, for an assured ve-
rity, whereof Heauen, Earth, Men, and An-
gels, are faithfull and vnreprooueable witnes-
ses. My words do saueur rather of the salt of
a pure affection, then the Oyle of supple flat-
tery; My penne shal neuer be *Ioabs* Dagger,
to stab *Abner* backward: My life is innocent,
my heart Christian, My tongue to Scottish, &
he is too good and wise a King, to bee flatte-
red by any.

But to accommodate my selfe to the igno-
raunce of these insolents, who haue made
French answer to a *Latine* Booke, I shall la-
bour to expresse my conceite of their Idiome,
and imitate (as wel as I can) the steppes of our
French Orators. Wherein I will loose no time
for excusing my selfe, either for my harsh and
vnelegant language, fearing the reply (in el-
der time) made by *Cato* vnto the Historian *Al-
binus*.

The

TO FRANCE.

The courteous and Charitable Frenchman, in considering the good and free will, wherewith I march on in this matter, and for his instruction; will amiably correct the Errours of my Penne and the Presse, which manie (in like fauour) haue amended in our Language. In this affaire, their blowes do touch vs, their Iests and Sportes do inuite vs, their Reasons do driue vs, and their daily desires ought to mooue vs.

But if any base and creeping soule, if anie deiected spirite, or if some Monke or Priest shall recreate his leysure by this writing, and purge his salt-soule of those foule flanders, breathed foorth with so many wry mouthes, & apish faces, with such bending the browes, and snuffes in the nose, and which (no doubt) he will vse in reading this worke: One Lawrell braunch of MY KING (onely) shall bee my Warrant, from the sparkeling flashes of such false fires, and his glorious Name shall serue me as the Shield of Minerva, against all their impoysoned Arrowes of Nessus and Philoctetes. Let euery Momus, Zoylus, and all

TO FRANCE

insenced Censurers examine this little Booke Letter by letter ; let them measure the Syllables, weigh the Words, controule the points and Virgulers ; let them peruse the Periods, count the Pages, and turne over the leaues : I will protest onely for my Apology, that I haue taken the Rule, Squire, Plummer, and compasse in forming it, only to enform them in a solid truth.

Wherefore, cruell apprehensions, bristle not vppe your haire against mee ; affrighted horrors, seeke not to shake my soule anie more ; panicke terrours, leaue my heart at large, and my tongue at libertie ; to the end, that I may bidde them ; *Go out, go out of Babylon flye from behind her, Be not ouerthrowne in her iniquities. But publish this with a loude voyce, as a Song of Tryumph, and speake it vnto the vtmost part of*
the

TO FRANCE.

the Earth : THE ETERNALL
HATH REDEEMED HIS SER-
VANT JAMES.

Farewell then France.

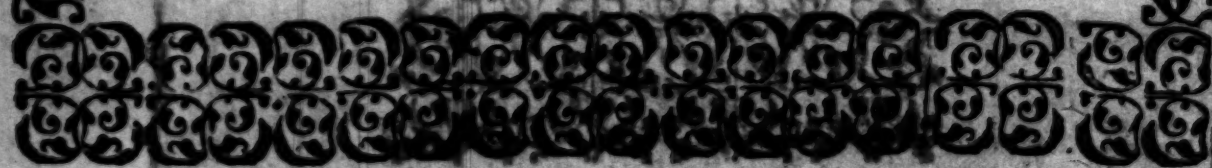
My well beloued, and take this for thy
present, and the giuft of my re-
membrance.

¶ From Alethia, towards the Winter Solstice,
or the decreasing of the Romish Religion,
and ascending of the truly Catholique and
Reformed.

To FRANCE.

the Faith: THE ETERNAL

HATH REDEMPTED US



King

Cs

Let vs sound forth the praises of that invinci-



King JAMES Triumphant.

OR,

The Trophees of the KING of great

BRITTAINE, &c.

of Quarters the Abolisher of Vice, the For-

P on your Palm-trees (ô ye mor-

tals) run all to Lawrels, or flouri-

shing Bayes: on to the wild Olive,

let vs fill our hands with flourishing

branches of the Pine: all which, never wi-

ther: to plaite Wreathes, Chaplets, and Co-

ronets of honor for this worthy *Democratiste*.

Gather Greene Maple, & obesse round about

the body of this Triumphant *VV*rastler. Cal for

Trumpets and Glorions, to celebrate the vi-

ctory & blessings of our **KING JAMES.**

When C 3 Let

Let vs sound forth the praises of that inuincible Monarch, who inuiteth all Kings vnto his Royall Triumph. Let vs passe thorough a lustrall fire of venomous tongues (bee it eyther the poison of heresie, or of enuy, or of slanderous detraction) or of immolated Beasts. Let vs prepare the hauty Trophées of his heroick actions, farre more surpassing in noise, sound, and glorie, then all the pompous Triumphes of Pompey, Aemilius, Scipio, or Vespasian. Let vs insculpe and carue them, not in the Marble of *Quarrera*, the Alabaster of *Venice*, the Porphyry of *Guinea*, nor yet in Iuory; not in Brasse or Copper, nor yet in Silver, or in the richest enammeled Golde: but in the Temple of Memory, and in the hearts of all men. To the end, that altogether in one vnanimity may sing with mee, not in an halfe or lowe, but in a full and lowde voyce, cheerfully sounding out these two Wordes, these ioyfull Words, this IO PAEON.

Let all mortals now reioyce,
And applaud with hands and voyce
When

When they heare the noise and sound,
 (Which like thunder doth rebound)
 Of King JAMES the honour great,
 To whom God from his mercies seat,
 (Beyond all other else) hath shewne,
 Such loue, as like was neuer knowne.

Chast Spouse of Iesus Christ, thou being the
 glorie of his Victories, thou being the Victo-
 rie of his Triumphes, and thou being the tri-
 umph of his iust fights: Come, ô come, des-
 cend from *Libanon*, looke downe from the
 Mountaine top of *Amara*, from the height of
Shamir and *Hermon*: Come sweete Emperesse
 of the world, and work so graciously, that the
 homagers of thy Faith may (at the least) bring
 victorious Palmes, and lay them before his
 feete, whom God hath heer established vpon
 earth, and hath made choise of at this instant,
 for thy deliuerance out of the handes of cru-
 ell Antichrist.

(throne,
 And see how Heauen hath confirm'd his

Induitur cblamidem, regnique insigne vausti

Gestat

*Gestat laud decus, cinguntur tempora vitta
Albente, ac lateri de more accingitur ensis.*

In this maner is it, that the true Church prepareth the triumphal Arche of M Y K I N G, euen of all the Sacred Orders which hee hath in his Royall Parliament of *England*, and on that very day, when he deliuered vs from the dreadful fire, the Flames whereof would haue reached vp to the Starres, and the Ashes vnto the center of the earth; in the yeare of Grace, MDCV. and in this yeare also, the day of his birth in *Scotland*. Which Nation also, being desirous to eleuate their piety vnto the Heauen of his glory, hath imitated the Emperour *Macrinus*, who to deify *Antonin*, erected him a Statuë, sitting in his Throne, adorned in all his Royall Ornaments.

This is the magnificent furnishment, which the reformed religion hath prouided for him, as being due to the Preseruer of her Sacred priuiledges, and to the Guardian of her intire purity. To the end, that he shold be acknowledged through the whole world, for Defen-
der

der of the Faith, and appeare dreadfull to his enemies, as the ouer-commer of *Monsters*.

Let vs go on then to his fights, march on to his allarums, & search into his victory, to attaine vnto his Triumphes; where we shal first of all beholde, that it is not a single fight, or Combate of man to man, but the encountering of one man (halfe an Angell) with the darke and infernall powers of hell.

For the Enemy, both of God and of Kings presumeth into his presence, to search into, & to dispute the sence of the Gospell, in the brightnes of Flames, and in horrible exploits of seuerity and cruelty. His Squadrons are prepared, and consist of Furies, *Scolopanders*, *Stellions*, *Phalanges*, and *Philemons*, more mad and enraged then those of *Orestes*, more furious then those of *Hercules*, & much more frantick then that *Ajax*, whom *Sophocles* produceth in his Tragedy. The Keyes serued the as *Courtie-Axes*, not to open & shut the heauens, but to gripe and graspe vp all the Gold and Silver, yea, all the wealthy abundance of *Great Brittain*. The Sheepe-hooke, Crosier,

or Pastorall Staffe, serued to catch vp the fattest Sheepe in all the Lords flocke. And the Watch-word was nothing else, but *Kil, Burn,* and *Massacre*. As for the followers, they were fully armed from head to the foote, with fury, rage, and malice, hauing their harts filled with Sulpher and Brimstone, to burn, spoile, and desolate all. Their pieces of Ordinance carried six and thirty barrells of Gun-powder, beside Billets and Faggots, and great sharpe-pointed bars of Iron. And the sound of their Trumpets, was, *Pereant amici, modo inimici*.

O good God, what kind of armes are these? The Church, the onely daughter of Heauen, the Virgin seated on the hill of *Sion*, was shee euer a Murtheresse? Was shee euer taxed with any cruelty? Or did shee euer drowne the world in bloud? Alas, hath not (much rather) persecution bin her legitimate legacy in the world? Hath not infinit store of afflictions bin hir patrimony and inheritance? And the crown of martyrdom, hath not it bin hir only triumph?

Contrariwise, for M^r KING, hath not hee contented himselfe, to encounter his enemies alone,

alone, the edge of his sworde being rebated, the point broken off, his match not fyred, his powder wet, his Ordinance out of carriage, their mouths empty of fire or Salt-Peter, only to fight against them with the Armes of Iustice? And where was the field for battail, but in Court of Parliament? And in the most eminent place of the plain, were all the Monarks, Kings and Princes of Christendome (euen as *Homer* feigned his *Iupiter* on the *Dardanian* mount, where he beheld *Trojan* bandes and squadrons of the *Greeks*?) And what was the shooke of battell, but the fire discouered, the bloud and death of some few knowne Traytors, where Rebellion was taken captiue, to be tied both by hands and fecte to the Chaîne of King *JAMES*: Loyalty euermore singing with a chearefull voyce, and resounding in praise of his victory, this Triumphant *IO*, or *Liue King Iames*. That he may liue as triumphant, euen in *Rome*, as victorious in *Great Brittain*; as much admired of all the worlde for his Mercie, as feared for his Valour, and cherrished and honoured of his people, both for his Piety and Justice. For, as *Learn-*

ning and Knowledge are written in great Letters on his Royall forehead, as knowing how to instruct stout Rebels, giuing them lessons of dutie, and apprehensions, how to liue according to his Lawes: so (in like maner) may be scene shining in his Eyes, Clemency and Mildnesse, Vertues apt and proper to MY KING.

And therefore wee see him, not running, like *Aratus*, with a drawne sword in his hand, vpon the Walls of Rome, and to the Tyrants gate, to take reuenge in his iust displeasure, but seated. Seated in signe of Royall power and Soueraignty of his owne right & Iustice. Sitting on his *Throne*, in signe that *Iebu* shall raigne, and that is, according as the Wise man approueth it, when he saith, *The King that is seated vpon his Throne, chaseth all euill out of his sight.*

In like manner, heere doe I see my selfe raiued in spirit, and rapt vp to *Heauen*, the beauen of the most high maiesty of Great Brittain, the Epicicle most eleuate of his Royalty. That is to the *Daix* or State of his *Throne-royall*, where I see the God of our Worlde ruling all the

all the Motions, the Aspects, the influences, & the Coniunctions of all the starres in his heauen: discerning the fixed from erring, and Comets from Planets; to the end, that all may shine the better, and enioy (at length) the Heauen of God, which is the maine end of all his trauailes, and shall be the Crowne of his faire Trophies. Hee is seated, to bee (as yet) peaceable, the Sword hanging but by his side, to declare therby, that he would not force the faith, that slaughter, butchery, and all their massacres (with the *Phalarian* and *Neronian* torments) are to him most horrid and hateful, and that their foule treason hath but onely drawne out of his breast, a very small spark of Diuine fire. Finally, that he hath not caused Scaffolds, Jibbets, and helles to be erected, to handle and punish Traitors, according vnto their merits.

To how many hath hee giuen pardon, as that graue and sweete Authour of *Tortura Torti* (as truely as learnedly) testifieth vnto vs? Was there euer any Prince more forgetfull of wrongs, and more apt to remit iniuries

done against him, then his Maieſty, euen then when he might be very eaſily reuenged? How many Actes of Parliament, full of benignitie, clemency and kindneſſe, hath hee ſet tooth ſince his happy comming to the Crowne of England, euen towards his very enemies themſelues? which is the onely reaſon, that his ſubjects both loue and obey him the more willingly, and that ſtraungers ought to bee the more reſpectiue of him.

For my ſelfe, I may ſay, that (by good right) of him, which the Romaine Orator did of *Iulius Cæſar*. Hee is a great *Iuſticer*, *Vpright*, *Equall* & true: But in all his vertues, there is none more Great, more Excellent, or more commendable, then is his *Clemency* and *Benignity*. I ſpeake not this as a Learner, or beeing Tutoꝛed thereto; but out of knowledge and good experience, and as one willing with poore *Vx-za*, to ſet a hand to helpe the Arke, whereof I feared the falling. And if I haue done it without any great paine, yet am I glad that it hath returned me no danger, and ſo long as I ſhall haue any iot of life in mee, I will publiſh euerie

rie where, and sing in heart, though it bee to
my selfe;

*En tibi præpetibus sælix victoria pennis
Quæ volat, & lætam adducit Clementia pacem,
Vnde salus populis te Rege Iacobe beatis.*

But fearing the like inconuenience, as that
which happened vnto the high-Priest *Cecilius
Metellus*, for hauing dared to be so bold, as to
put his hand neere to the Statue of the God-
desse *Pallas*: I am constrained to turne my
sight from the faire Eye of the Worlde. His
Beams do force me to kisse the very liddes of
those eyes, euen as the perfection and pro-
portion of his other *Visible* parts, do restraime
my tongue, from delivering the mysticall and
Phyσιognomicall sence of euery one of them.
In like maner it was neuer mine intention, to
note al the Anatomical considerations of his
Imperial Body, or to pierce any further, then
vnto the subtiltie of our owne reach and ap-
prehension: which dooth sufficiently con-
tent it selfe, to referre all the functions of
his

his parts, to the apparent appearance, thereby to erect a Triumph, not onely fully rich, but also morral, to following posterity.

We will beginne with his Crowne, which is the Ornament for the *Head*, the chiefeft member, and that which is most honourable of all the body; euen that part, wherein are composed all the principal instruments of life, by the perfection of numbers. This rich chief part is crowned, to the end, that his enemies beholding the same, should enter into the apprehensions of *Cassander* King of *Macedon*, who hauing founde the Statue of *Alexander*, entred into such a fear, that he trembled at the verie sight thereof. And to let bee scene, that meere glory hath defended him from his greatest aduersaries: they shoulde bring him no such fraile Crownes, wherewith (in elder times) they were wont to honor the Conquerors in the *Olympian*, *Pythian*, *Ismyan*, and *Nemean* games; but that duety which Shinieth in heauen, and can neuer bee withered, because it was first wrought and wouen with the verie fingers of the sonne of God him selfe.

It

It is a Crown of Gold, enriched with Pearls and precious Stones. Of Gold, which reioy- ceth the heart, healeth all putride Vlcers, Woolfes, or rotted corruption. To declare thereby, that this King shall beare the preci- ous Balme, the Cataplasme and Seare-cloath to heale vlcered hearts and consciences, euen those which are most fired and cauthorized, thereby to bring the new birth againe of the former Golden dayes of *Saturne*.

The *Pearles* are the hieroglyphickes of his soules immaculate whitenesse or integrity, & do testifie vnto the whole worlde, that hee is *Protector of Innocency and Truth*.

The *Diamonds* do shine, and deliuer a clear white luster, which cheareth the eye. The *Rubies* do dart forth to sight very straunge flaming beams, which may offend some (per- haps) more then they please. These are the two most precious Stones aboue all other, the Symboles or Creeds of our Churches. No- thing can bite or cut the Diamond, but the Diamond it selfe; neither can we shape or fi- gure any thing else therby, of any indamage- ment or hurt towards vs, but it must come by

our owne selues. The *Diamond* is inuulnerable, and not to be bruised by hammers on the Anuile: but wil enter farre into the *Ruby*, who is subiect to be wrought therewith, penetrated, cut, carued, or imprinted thereon, in whatsoeuer a man pleaseth, euen as our beleeefe worketh the like effectes in vnbeleeuing harts, which they may very aptly signifie.

The *Sphear-like* forme of his Crowne doth denote the euen roundnesse wherein hee proceedeth to euery one, as well towards the smal as the great, the poore, as the rich. That he is the *Common Father* of all his people, ordering all his affections in an equall partage, like vnto the *Geometricall* point, which beholdeth all his circumference in one & the same proportion. Answerable to the Sun, which shineth equally vpon all: Or as the heart, which furnisheth all the other members with life & heat: Or like vnto the *Palme-tree*, which distributeth his nourishment to his leaues and braunches, euen as if it were by iust weight & measure. Before that Parliament, he contented himselfe to expresse vnto the Papistes themselves, rather the power of his Authority,

ty, then the rigour of his Iustice. hee permitted to all, the free communication of his fauour, as of his *Conntreyes* ayre, and the enioying of his presence, as the sweet breath of his fertile kingdome.

The Booke and the Scepter, which his Maiesty holdeth in his hands, do represent Reason and Rigor, which are the two Engines, whereby all men are drawne to their dutie. For, if Reason profit not, recourse must then be had to Pomer: According vnto the example of our Lord Iesus Christ, and of his Apostles. For they, presenting peace in all mildnesse, thorough all places where they came, shooke off (in the spirit of Justice) the dust frō their feet, on them which resisted the. Saying for reason of the first; *That he was soft and gentle*, and for the second; *That he was vpright or iust*. In the first; *that he is good & gracious*; in the second, *That he is terrible*. In the first, *That hee helpeth the desolate in hart, & bindeth vp their wounds*, In the second, *That he is Dominus percutiens, a Lord that smiteth*. In like maner Our King, *Gestans leua decus*, wil neuer presse with his Scepter of authority, which he beareth in his right hand, till

till he may vse his pen no longer, and that the left hand be wholly despised. he applyeth not the Rasor to the Canker and Gangrena of Heresie, so long as Reason, and soft and lenitiue remedies may serue the turne. Throughout antiquity, The Scepter hath bin common to al Kings on the earth. The Booke perticularly, and for the exclusion of others, appertaineth to our Mercuriall Heros, to enstruct vs, that of him (properly) ought the double Prophecies bee vnderstoode. The one of *Cataldus Finius*, which is more then a thousande yeares since: *Iste solus Clare aperiet librum scriptũ digito Dei viui*, He onely shall evidently open the book, written with the finger of the living God: As plainly appeareth by his *Learned Preface*. The other of *Sybilla*, on the destruction of Antechrist: *Miserum inde tempus quia linum, ipsum perdet*, Miserable in time shall he be, because linnen or a Lyne shall destroy him. By Linnen his Maicsties Booke is vnderstoode, the Paper whereof is made of olde decayed linnen: Or else the Line or Cord is threatned thereby, to hang him vp, according to the example of *Achitophel*.

His Scepter, which is in his right hand, is not of wood, made fast with Iron nayles, as were the ancient Scepters in *Homer & Virgil*; nor yet of Juory, such as the Kings of Rome carried, and sent to their Kindred and friendes; nor of *Ebony*, like that of the Indians: nor of Iron, Copper, or Siluer, but of fine Golde, like that of *Marke Anthonie* in *Florus*, and such as *Ahasuerus* stretched foorth to *Hester* in the Bible, to shew vs, that his is one of the verie Noblest Scepters in the world. As his length plainly telleth vs, that euen so shall his power extend it selfe, and make it selfe to be felt very farre off. It beareth on the top, not any Eagle, like that of the *Tarquins*, nor a Crosse, as that did of *Constantines*: nor yet a Storke, or the straunge beast liuing in the Riuer *Nylus*, called *Hippopotames*, as others haue caried, nor yet a hand like to that of France: But a Lilly or Flowerdeluce, thereby to assure vs, that his power and manner of gouernment is full of sweetnesse, mildnesse, and good order.

The most precious garment of his Trophies is a *Royal Mantle* or *Cloake*, the onely sacred ornament of Kings, for the more sumptuous

decking of potent Maiefty, made of *Veluet Azure* and *Gold*, which are the onely lightly things that can be vsed in the habit of *princes*. It traineth along vpon the ground after him, to expresse the amplitude of his royall benignity, being called of God, to couer, not onely the members of his owne estate from the Tyranny of Antichrist, but likewise those people that are strangers, and of other Countries. His colours vnder, are of *Scarlet* and *white*, as the Spouse in the Canticles saith: *That her Best-beloued is all white and Vermillion*: white in Innocency, Red & Vermillion in Charity. For euery colour else looketh pale and deade, or looseth his beauty, being neere to these, yea, though it be *Purple* twice dipt in his tincture: As in like maner, the religion of *Poperie* doth (being compared with that which *Our King* embraceth) as being without both sound and luster, vanishing of it selfe away, euen as dusky clouds do before the beames of the worlds greatest light. The White of this Mantle royall, is *Ermins*, which are more perfect in faire luster, then any other, and those furies do testifie, not the coldnesse of his Original country,

trey,

trety (as some haue scornfully saide) but his generous and resolued grauitie, as full of bounty, *As the skin of little blacke spots.* Admonishing vs thereby, that there is nothing so prosperous, but sometime it meeteth with sinister accident : as the Ermine, which is white ouer all the body, and yet directly on the top of his tail, hath that smaltouch or mark of blacknes.

Vnder this Mantle or Cloake, he weareth the *Palmata Toga*, or *Dalmatian Vesture*, proper to some Ministeriall Office, because the sleeue reacheth so far as the elbow only. The which may teach and perswade vs, that in despite of the Pope, of Anabaptists, of al haire-brain'd, mutinous, opiniotiu, and frantique Preachers (whome his Maiesty calleth and vnderstandeth to bee Puritanes onely) hee is an absolute Monarch, as well of the Spirituall, as of the Temporall, euen as in elder times the *Calipbes* were, and that in him is verified the saying of the Poet:

*Rex Anyus, Rex idem hominem, Phoebique
Sacerdos.*

King *Anyus*, is the same man, King, and yet *Apollos* Priest.

For

For Kings are the Coombes of the Estate belonging to God, euen as well as of that appertaining to their kingdomes, and their Authority is the bases and foundation, which vpholdeth the Church, in fauour and regard whereof, they were at first established by God, who had neuer created or preserued the worlde, but for this respect onely. They haue like power therin, as *Iosias* had, and like preheminence as *Constantine*, who published himself Byshop of exterior occasions. They haue (I say) Soueraign iurisdiction ouer Prelates, to keepe an eye vpon their Discipline, & on the manners or behauiour of the Clergy, to take acknowledgement of their differences. Which is very easie to be proued, as wel by Testimonies and solid Reasons, as by the examples and effectes of all most venerable Antiquitie.

Finally, *Our King*, in signe of diligence, & that he shal very shortly triumph in all trueth, Iustice, and power, euen as far as that proude *Tarpeiane Tower*, To kil the Dragon, and deliuer the male childe from his throat, as manifestly appeareth by the Angell mounted vpon the white

white horse, to whom was giuen the Crown of victory: He is circled with a Girdle of Golde hanging before his breast, which is *The Collar of Saint George*: which was not forgotten by the Romaines themselves of the round Table, speaking of the two Dragons, white and red, deliuered out of prison by *Merlin*, in the time of k. *Vter Pendragon*, father to King *Artbur*, who after a long & deadly fight, the white at length ouercame the red. And now we may see a second surprize them.

That reiected *Esau* (otherwise called *Edom*) which signified the Red Dragon, that old vsurper, that Tyraunt ouer so many Nations, the Pope himselfe, commeth to the succour of his vanquished Legions, with two Breeues, and a Letter from the Cardinal *Bellarmino*, which are *Gerions* with three bodies, or *Cerberus* with three heads and throats, casting fire out at the eyes, the nose, & the mouth. They would faine fasten on *Our white King Iames*, the Childe of Blessednesse, euen in his Cabinet, and pursue him thence to his Bed-chamber, in seeking to set free all his Subjects from their obedience to him: yea, and to turne his very householde Ser-

uants from their duty: Monarchy being not so pleasing to his tast, as *Aristocratie*; Order, as *Anarchie*.

Behold how *Our King* dealt in this manner with them, as others haue done in the like: To day for him, to morrow for them. And their to morrow should haue bin much neerer, if they coulde haue attained to what they pretended. But his Maiesty stopt their way with a Mattock and a Wedge, as the *Romaine Captaine* said: or in applying *Triplici nodo Triplicem Cuneum*, in cleauing a Triple knot of Iron, with a Triple wedge of Brasse; or in cutting *The Gordian knot* with the sword of *Alexander*. His Apologie (verily and of good right) ought to be helde for the support, defence, Rampant, and Fortresse of all the Kings, Monarkes, and Soueraigne Princes of Christendome, whom at the third voyce of his Triumph, hee awaketh and exhorteth, to maintaine and defend themselves altogether with him, against the attentates and vsurpations of the Pope, in aduising each one of them, according to the rule of reason and commonsence, grounded vppon custome, and deriued from the Pagan Poet, to learne of the wise, saying;

Ecquid

Ecquid

Ad te post Paulo ventura periculis sentis?

Nam tua res agitur, paries cum proximus ardet.

What perilles in short time may come,
are they vnto thee knowne?

No, when thy Neighbours house doth burne,
be carefull of thine owne.

Monarkes, Soueraignes, Chiefe Iudges of
the World, to whom the Iustice of heauen hath
giuen absolute power, and Scepters to gouernō
the wide Vniuerse; Earthly Deities, Liuing J-
images of the Eternal, true Lieutenants and Vi-
cars of God, Fathers of the people, and Tutors
of his Church (kneeling on the earth, so imitate
him in a resounding Eccho, with her permissi-
on and your owne) waken your selues at the
voice of My King. how much more pleasing
should this be vnto you, then that of the trum-
pet, which called them to enter the Listes, who
presented themselues at the Games of Olym-
pus? O Princes, are your heads so loaden with
vapours, and the Conduites of your vitall spi-
rits so stopt, that by no agitation or motion,
you can bee awaked from this Leaden slum-
ber? Doe not you knowe, that the last Iudge
of the hebrew people, because hee did sleepe

in the lap of his Mistris, lost first his strength, next his sight, and soone after his life? While you sleepe so profoundly, do not you Dreame what may happen, and much more what hath beene already past? Will you still slumber, or doe you dissemble it, when they that shoulde watch for you, and seeke to preferue your Crownes in safety, are readyer to bereaue you of them? It is you *Great-Soueraignes*, whom this case concerneth. You can be no longer assured safely, neither in your Pallaces & Cittadels, nor of the faith of your household seruants, or those you put most trust in, if this Article may bee graunted to publique murders, and assassimates, (to wit) That they haue power to dispence, and free your Subiectes from the Oath, whereby they haue vowed faith vnto you, and may cause you to be murdered, were it by a *Monke*, and then to Cannonize or glorifie him, when the deede is done.

Arise then Kings, and prouide for those affayres which the Great God hath put into your hands. The Church is in tutelage and protection of kings, and you are annointed and Sacred by God, to shew by this exterior note, that the care of spirituall

rituall things appertaineth vnto you. Make of vs one heritage, that this seame-lesse Garment of our Lord may no more be torn in peeces. Cast off the y oak of Antechrist, who cowardly abuseth the Authority to you committed. It is you that haue giuen your power to the beast, to fight against the Lamb. It is you also that shold rather hate him, and eate his flesh. And what hinders you from doing it? hath not the light of the Gospell (already) sufficiently enough discovered the frauds of this man of sinne? The Spirit out of the mouth of Iesus Christ, breathed abundantly in so many places, and yet continuing, hath it not already foyled him, euen in the most signall parts of his Dominion? There is not any Prince or Common-wealth, but is weary to see this Tyraunt (sarre from all obligation of Lawes, Equity, and Justice) to gurmundize and deuoure vp all the Estates of Christendome. The Pope seemes to sollicite Heauen and earth, euen to his owne ruine, and Coniures all *Europe* to make but one *Aesopes* Crow. All the world is in a shiuering, so highly is it offended at his Tyranies, and desireth nothing else with vs, but one iust Conference, and

which also is the aduise of *Our wise and Learned King.*

It is necessary, that a good, free, and lawfull Counsell should bee called and assembled, by you Princes and Soueraigne Estates, to compound all these dissentions and differences in Religion: as being (at all times) the onely ordinary meanes, to abolish Schismes, disanull Heresies, and to reforme whatsoeuer is amisse in Ecclesiasticall Discipline. This is the onely way, to restore the wanderers, to winne their hearts more sensibly, and to consolidate the languishing members, to the great body of the Church, and to reynite the willes of your subjects, scattered into factions. Such sickly and diseased Spirits, doe require a milde and gentle cure, the keene edged sword of the worde is that which pierceth into the Soule, and the Church instructeth not to persecute, but to admonish and informe such as are in error. And it seemeth that this way is desired, wished and requested by many, who do offer to submitte themselves, to that which thereby shall be defined, concluded, and ordained.

Such

Such a notable occasion is not any way to be contemned, *Non oportet si quod omnibus, votis petendum erat, vltro offertur, fastidire.* An ad-boue all at this time, hauing a *Constantine* amongst your selues, capable to preside as the other did in the *Nicene* Assemblies, the presence of whom is able to dispose of differences, to soften the sharpest, to restore & place peace and concord among all good Fathers, not passionate or interessed in strange opinions, and to make them happily finish such a desseign, worthy of your best furtherance. If this happen not in our dayes, let vs neuer flatter our selues with any humaine hope, of compassing it heereafter. Our last ankor is cast, hauing such a Prince, Vertuous, Wise, Learned, Eloquent, Experimented, Conquering, Victorious, wel obeyed, Absolute in his kingdome, and beyond all this, nourished and educated in pietie, and in the true seruice of God.

And now see him among all other Kings, in his second Triumphall Chariot, like to the Lyon among the other beasts.

Where wee may see this Lyon in the Armes of

of My KING (which is the note of his second victory) as all they do which behold this Great *Salomon* vpon his Throne, round engirt with Lions. These Images do giue them a sudden apprehension, as appearing terrible and dreadful to them. But when they approach neerer, they see that the Lyons are of Golde, and as they mount to the feete of the Prince, the same Lyons do serue as a garde and defence. In like maner seemeth it to them, which a farre off do behold the Lyon Rampant of Scotland, that he breatheth forth nothing else but punishments, death and desolation: but when they come neerer, and consider him aduisedly, they finde nothing but purity and perfection, which is verie solid and most pure and perfect Gold. And if they should yet stand in neede of the clemency of My Prince, this generous Lyon will serue them as a prop, supply and support thereto.

It is a Lyon Rampant, to represent vnto vs the Maiesty of his Maiesty, who in strength and furie is a true Lyon, when the presumptuous boldnesse of men shall bee such, as willingly to reiect his clemency; *Leo vngiet, & formidabunt filij maris*. Then the turbulent, traitors, vnderminers,

miners, powder men; and such like; who are all as Marine-Monsters, and Children of Neptune, shall quake with feare. *Hic Galli terrori non sunt.* And in trueth, *Hic est Leo qui vinciri pernegat*, according to the Mistory which is on the Medaile of the Duke of *Albania*. For if the Childretn of *Saleucus*, had each of them on his thigh an Anchor imprinted or carractred, as a certaine marke of the line of their extraction; And the race of *Pythou* of *Nisibis*, had the impression of an Axe on their bodies, which testified the honour of their lineage: Euen so, Our King, dooth not carry this Lyon onely in his Shield, as for a shew, but likewise in sign of his harts generosity, hath one liuely figured on his bodie, vnder his left pappe, *Ab utero Matris sue*, which is not without a very great mistory.

As concerning the *Floures de Lys* or *Lyllies*, which *Charle-Maigne* caused to be doone in a double draught about the Scottish Escutchion, in the time of *Aobaius*, the year 977. in perpetuall memory of their alliance: it cannot be denied, but that they first came from heauen. So that all other floures (beeing compared with them) doe appeare no otherwise, but such as

Thistles, Brambles, and Bryers: *Sicut Lilium inter spinas, ita Amica mea inter Filias*; Like as a Lilly among the Thorns, so is my Loue among the Daughters (saide Jesus Christ) in speaking of his Church. Whereupon, some Doctours, very curious and contemplatiue, haue noted three especiall things in this faire and Celestiall Flower (to wit;) his purity and whitenesse, his admirable sweet saour, and his phisical vertue against al burnings. And by his growing among thornes, they signified idolatries, impieties, and heresies, among which pure and vnspotted doctrine shall alwaies shine most brightly. The Rabbines also, they found out infinit goodly & rare Misteries, vpon the inscription of the Psalme, where it is saide; *Ad victoriam Lilijs*. And the Naturalists do affirme, that there is an oyle extracted from the Lilly, able to cure the Palsie, the head ache, and deafenesse in the eares; in signe, that the Writings of Our King should also serue, to heale the sickenesse of spirit, and restore the Church of God to her first strength and conualescence.

Nor was it enough, that this Lilly of Alliance should bee a Lilly onely, and no more then a

Lilly,

Lilly, but that it should also haue the vertue and property, which Nature had bestowed vppon the Lilly. And therefore he willed withall, that this Lilly should bee of Golde, in a double draught: to declare thereby, that the vertues of our Kings, should exceed them of other Kings in quality; yea, euen in quantity, according as Gold is the most precious thing, among all inanimate creatures. He placed them also round about his Armes, in signe of the loude terrour which they had giuen, and shall yet giue (if it please God) as well ouer the whole great continent, as in their owne little worlde, made, and made perfect, by the coniunction of those three Leopards with that Lyon.

This new Alliance, in passing the Sponge vppwardes or aboue the Table of our fatall diuisions, hath vnited our Lyon Rampant, with the 3. Leopardest, three Floured de Luce or Lillies of England, and the Harpe of Ireland, to the end, they might be eigne in all, as they of elder times were wont to say, namely, perfect. Because none can goe any further then this, when a number or figure is come vnto his Triple dimension of length, bredth, and depth. According to the

Pythagorians, it is the number of *Iustice*, because that first of all it resulteth it selfe into numbers of paire-like-parity, deuiding equally al things. By meanes whereof, it is iustly attributed vnto Iesus Christ, who is onely iust.

*Cui tria sunt octo, tu me seruabis vt opto
Ne voret innumeris, cui tria sex numerus.*

Which was likewise foretold by *Sybilla*, speaking of our Sauour.

Although the number be one eight,
and eight tens in account :

Yet to eight hundred shall his name,
in valuation mount.

Eight is like the *Cube*, which signifieth firmnesse or stability, in that it turneth his face to all, and turning downe from aboue, commeth vnderneath, yet is it euermore firmly seated, and in one and the same forme. It is also a solid body, which hath his dimensions and properties, by reason of his foure direct or right Angles, for better seating and making himselfe firme : which rendring it so maruailously proper and mysticall, doth thereby the better represent him vnto vs, who by his power hath reestablished

blished & reconfirmed the estate of mankind. Eight, composed of this Royall vnity of Our Lyon, and of the English Septenary, doth make vp the Armories perfect in all their measures: also by this fair mixture of numbers, that sweet harmony is made, which entertaineth and preserueth the whole kingdom in good peace and quietnesse.

And not to dispute heere, concerning the *Three Leopards*, the *three Floures de lices*, & the *Harpe*, which being seuerally ioyned with the Lyon, doe make fiue, the Symbole or signe of health or safety: which number, among al them that are not paires, do appeare to bee the most nuptiall, and best besecming mariage. Because three is the first, no-paire, & two the first paire, and fiue is composed of these two, as both of male and female, which sheweth vnto vs, that *Scotland* and *England* are in such sort marryed together at this instant, by mutuall loue in a true, pure, and sincere Religion, liuing also together in one faith, vnder one King and Law, as they are neuer heereafter to bee sundred or deuided.

The Teruary number, or of three, is of the

Leopardes, Guardians of our *Microcosms* or little world (not of great Masties or Dogges, not of Tigers and Draggons, preseruers of the *Hesperides Apples*) which do expresse vnto vs, that the vertues and power of *Our King*, is not onely to cleanse the world of all Idolatry, Heresie, Error, and ignorance; but also of worldly knowledge, of the wisdom of *Hagars children*, of the sapience of *Babilon*, of political prudence, which imployes it selfe to the acquisition and maintenance of dignities, riches, and his owne ease, without regard of piety or Religion. The King, by the very sweetnesse of his breath, shal draw the Leopardes themselues to him, they hauing the pawes of the Lyon, or the appearance of a Christian, and lay holde on the Panther, which is Heresie by his spotted or blemishes, because shee is the Mother and Nurse to many meruailes.

These are true *Candiot*s, *Chameleons*, and *Protheus*, who beleeue not in God, but by an inventory or Register, who acknowledge no other Diuinity, then that which is called State, who worshippe not (as the Emperour *Iouinian*, and *Themistius* the Phylosopher sayd) but the soulelesse

lesse Purple of Kinges onely, without Conscience, without any tast or feeling of a second life, or feare of a second death: little caring for any thing, but greatnesse in the worlde, which serues them for Religion, as fitly, as the Buskins of *Theramines*, would do for walking.

Behold, how like another *Orpheus*, *Amphion*, and *Arion*, he draweth to the true knowledge of God, very saluage Beasts, Forrests, Trees, and Stones, by the sweet Harmony of his harp: the most fierce and wilde, the most stupid and insenced, the most brutish and voluptuous, are changed and ciuiled by the delectable sound of his Musicke. The which may transport and rauish our eares, at his melodious touchings and concordes, and not tickle them with any delicate noyse, tending vnto voluptuous and sensuall pleasure: but rather such, as (by well tempered proportions) are able to reduce all extrauagant rudenesse, and circuites of our soules, though they had wandered from the right way, to the true path of dutie, and settle all thoughts in such a harmony, as is most pleasing vnto them. For this is that *Ladie* indeede (saith *Zoroastres*) which doth make a man leap
 onlv with

with ioy, when he feeleth in himselfe an agreement, like a sweet consort of Musicke, whereunto he is admitted with God and his Angels. But, according to *Proclus*, so soone as hee sinneth, she absenteth her selfe, and he remaineth deprivied of her company. Heereupon, the euill Spirit, or proud *Demon* (in the iudgement and saying of the *Cabalists*) in his fall, lost wholly the Musicall harmony which was in him.

In like manner, there are no soules wel born, but in them this harmony may haue place (so saith *Pyndarus*) and that the bad spirits cannot endure a sweete concording Musicke, because it is quite contrary to their disproportioned nature. This may bee witnessed by *Saule* King of the *Israelites*, when hee was possessed with the euill Spirit, *Dauid* by the found of his Harpe, compelled him to depart from the King, or at the least to let him be quiet. *Pythagoras*, according as *Cicero* and *Boetius* recordeth, I knowe not by what Mellody, but by a Musicall Ayre thereto apt and proper, brought a young man into his perfect sences, that had bin before mad and distracted. The like we read of *Terpander*, *Arion*, *Ismenius* and *Linus*, Musicians of *Thebes*, who

who thus reduced very many bad distempered and most peruerse people, into the right way of vertue. It is likewise said, that *Tales* the *Mylelian*, appeased the ciuil dissentions among the *Lacedemonians*, by the sweete melody of his harpe onely.

From whence, wee may collect the maruailous effects of Musick by Instruments, & thereby acknowledge, that it is able (very extreamly) to excite humain affections, as being full of high and hidden misteries, if we may giue credit to the *Hebrewes Cabala*, and the very learnedst *Rabines*. For this Harpe of M^r KING is made in a triangle, hauing ten strings, which being touched aboue, doe resound beneath, and deliuer such an acceptable melody, as it pierceth all the Celestiall Spheares, euen by sanctified desires, conceiued to the honour of God, and it trauerseth all Countries of the whole world, for the defence and support of all Kinges, Princes, and Commonweales of Christendome. Such are the accents of this mysticall simphony, and the lofty tunes of the *Diapenthes*, *Diatessarons*, and *Diapasons* of our Royall Harpe. Therefore,

*Bestirre ye euerie faithfull hart,
To the Harpes Musicke beare apart,
Hanging in his Silken twine,
Sing his praise that is Diuine,
With Lutes and Organes mellodie,
And holy Songs sweete Harmonie :
All laud his name continually.*

And so *Ad Triarios ventum est*, and vnto the third voice of his Triumph, which prepareth the Trophees of our *Iacob*, for his victory ouer *Gog*, or the hidden and couert *Esau*, for all *Demons* and *Monsters* mentioned, neither could, nor can do any thing (God bee thanked) with their overt power, against his sacred person. heere we must looke for *Hags*, *Goblins*, *Devils*, *Night-walkers* (as *Plancus* saide against *Pollio*) armed, with not visible weapons, but with venomous thoughts, lying tongues, and pennes more dangerous, then the fire, then the Iron barres, or then the barrells of Gun-powder, to tax him in his Name and Honour.

One is a *Critick Anonymus*, and insensd Censurer, hauing the eyes of his vnderstanding so masked or hudwincked, that he could no more see the Author of the *Royall Apologie*, then hee saw his Right to the Crowne of England. Another is a wry-treading *Tortus*, so Crooked in heart,

heart, and Lame in spirit, that he cannot walke vpright or directly in his Doctrine. And both of them *Andabates*, or purblinde Fencers, who, for the vglinesse and deformity of their soules, are glad to hide themselves vnder the cloake of those borrowed false names : to the end, that they may bestow their blowes where best they please, lying impudently, and belying as well the Gods, as men. And because his maiesty doeth fight but with *Chimæras* and shadowes, he breaks through all the danger of their mallice, because hee can no neerer grapple with them: for the first hath as yet escaped (for some time) the hands of Justice, and the hangmans halter.

These wicked and detestable men, to whom nothing is deare, provided, that it may do hurt to such as they maligne and malice, do inuent crimes, forge offences, hurle *Pelion* vpon *Olympus*, to ouerthrow the Gods : but it is an infallible maxime, that a lye liuing but an houre onely, may yet beget some friuolous effect, and so they feare not, but woulde faine perswade the people, that the King is not the Author of the Booke, and therefore they repay him with injuries, instead of honest Reasons,

But the modesty of his Maiesty, scorning horse-play, to strike with his heels, like the foolish Fencer *Cresipbon*, was content to auouch the Booke by his learned Monitory Preface, which is not onely an aunswere to such base fellowes, but also written in iust contempt of the: wherein he imitateth *Caesar* in *Lucan*, who to commit nothing vnbecoming the greatnesse of his courage, and renowne of his Armies, did the like to Cowardly *Metellus*, beeing desperate of his glorie, lying then at the stake to be foyled.

*Vanam spem mortis honestae
Concipis, baud (inquit) iugulo se polluet iste
Nostra Metelle manus.*

Neuer did he triumph with greater pompe, then in refusing this fight, euen as did *Fabius Maximus*, in refusing to triumph. For the impudent and false calumnies of both these Libellers, are so notorious through the world, as there is no man, who hearing the children of *Beltall* disgorge their blasphemies, but doth know, & will confesse it openly, yea, and loud enough to bee heard: that it is the naturall property of them, who (after they haue beene so long time nourished in blaspheming against *GOD*) doe
thinke

do thinke they may be iustly dispensed withall,
in rayling, lying, and speaking falsely of their
Princes.

Who could belecue, that in Great Brittain
they had an Harpocrates, one of the Indian Asto-
mi, or a King with a Shut-mouth, that could not
make answere to two Breeues of the Pope, and
to a Letter sent from a Cardinall? Had not his
silence in this case seemed as little important, as
if he had giuen consent thereto? And could
any thinke him so weake in wisdom, as to say
with the Romain Emperor, would God I had ne-
uer learned the first Elements of Letters, when no
Question is to be made, but that hee is able to
warrant himselfe (with his pen onely) against
the Tyranies of Antichrist? Not any (I am per-
swaded) could be so idely conceited.

Let vs then chearefully auouch it, and in the
fauour of his Triumph, engraue in great letters
on the bases of this statue, the secret sence which
is hidden in his Armes, euen in the Frontispice
of his Apology, which is, *James Triumphant.*

*That as in all parts by Gods grace,
is spread his Royall Name;
So may the worlds remotest Lands,
both know, and speake his fame.*

To the end, that these Ground Moles, who neuer sawe their owne impudence, may see nt or smell it out by those goodly Carracters. And if to them it may seeme inopinate (as I belecue it) let them then take occasion to consider wel, yea and weigh what they promise or portend, as in an interlaced misticall Cipher.

The Authour is James the Great Monark, the Protectour and Propagator of the Faith, the Rampart of Christendome, the Fort and Bulwarke of the Church, the Succour of true Catholiques, the Enemy of Heretiques, the Terrour of Infidels, the Support of the Afflicted, the Tamer of Monsters, the Example of Charity, and the Blessing of his time.

Which the very blindest will bee enforced to confesse, considering the assistance of God in all his actions, and how he hath preserved him from so many dangers, euen by extraordinarie maruels: wherefore (by good right) he deserueth to be accounted, The King of wonders, or The wonder of kings, The Miracle of the ages present & to come. For my selfe, when I come to consider by what meanes he hath bin hitherto preserved, I am euen swallowed vp in admiration, and

and the more contradictions and assaults I find by so many *Esau's*, the more I reuerence those high conditions wherunto God hath brought him: for he could not come into the world, but through the danger of blowes, euen amongst the horrors of blood & death. As we plainly see, that the Rose cannot be gathered without pricking, & to giue the greater sound to his vertues, he was borne to wade through diuers dangers.

For, to let sleepe in silence that wicked attempt, and the very *Non-pareile* offer that euer was aduentured, euen to smite him quite thorough the heart, in the womb of the late *Queen* his Mother of happy memory, foure monethes before he saw the light of this world: it may suffice, that it could not so haue happened, but by the very speciall prouidence of God, & to make the whole vniuerse stand amazed therat; as the spectator of our bloudiest Tragedies. So in his very birth likewise, he held *Esau* by the heele, & in his Cradle (in imitation of great *Hercules*) he smothered & strangled great store of Serpents.

In the tenderest of his youth, his enimies, who had no assured subiect wherein to lodge their ambitioⁿ, but in the Mazer or cup of his destruction; they

they feared not to attempt by open force. But heaven being much stronger then the poison, dissipated and quailed all their disseignes. Disseignes in very deede, ouer-bold to some, to see them so highly peached or placed in an instant, whose execution drew on so many miseries and calamities in our Countrey, as I am ashamed to speak it, except it be to expresse the great blessings of God towards our *Iacob*.

Who as he went to *Padan-baran*, or towards *Denmarke*, to take a wife in the Royal house of the King, how cruelly was he assailed by furious *Medeas*, and his owne chiefe Ship foulded vp in stearne Tempests? Contrary Windes did afflict it, beate and driue it euery where, they excited and blew the Waues, which swelled, foamed, roared, and gaped with open mouths to swallow him. And as the winds wrastled on either side, against the Mast, the sayles, and the maine yard, behold, euen in labouring (with all their might) to deuoure him, they proued the cause of his happy escape, and with full sayles (through all the stormes) brought him to Port *Lætus*, in which place, al *Scotland* at his return, welcommed him with singular ioyfulness.

Euen

Euen as the whole Isle receiued *Constantine* the Great, at his home returne from strange wars, by deliuering him these words in the mouth of *Optatianus Porphyrius*.

*Omnis ab Arctoïs plaga sinibus horrida Cauro
Pacis amat cana & comperta perennia iura
Et tibi fida tuis semper bene militat armis
Resq; gerit virtute tuas, populósq; feroces
Propellit, ceditq; lubens tibi debita rata
Et tua victores sors accipit hinc tibi fortes
Teq; Duce inuicta attollant signe cohortes.*

Congratulating also the fortunate comming of the Queene, by this discourse in effect and affection, but in wordes much better shaped & couched.

Magnificent & Great Princessse, Sacred blood of the *Danes*, Race Royall, Wife, Daughter, & Sister to a King: If I should receiue into my Ports, and on my shores, the Great *Iuno* of *Candy*, the Daughter of old *Saturne*, the Wife & Sister of *Iupiter* of *Creet*; If I should receiue *Palas* her selfe, *Minerua* her selfe, the Great *Semiramis*, the Stately *Cleopatra*, the Empresse *Zenobia*; If I should receiue even hir, that wears at this day the Crowne of the *Romain Empire*, the Empire of the East, the Kingdomes of

Spaine, of Hungaria, of Poland, of Egypt, of Prester Iohn, and all that which the Great Signeur or Turke hath, and may haue for his Queene, yet could I not receiue a more great Princesse then you MADAME, for Royalty of bloode, Luster of Nobility, and Noblenesse of so auncient a Family, neither could I receiue a Princesse more splendant in Beauty, and all good Graces. Come then Great Queene, & by your comming make mee most happy. Happy shall you long time be in Scotland, and to Scotland, and for the greater height of your Glorie, bee you also a happy Mother of Kings.

Which she shall be (God assisting) as already (by his especiall blessing, and more then particuler fauour) her Maiesty hath had My Lord the Prince of Wales, My Lord the Duke of Yorke, and the Lady Elizabeth their Sister, and thereby not only makes Scotland happy, but all Great Brittain, whereon dependeth their peace and freedom from strife (euen as the presence of the *Halcons* do make the Sea calme, & commodious for Nauigation) which wanting before in that Empires felicity, makes it now an Empire abounding in felicity. Shee hath established

blished our *Delos*, and hath set vs about the winds, as safe sheltered from all stormes, by the firme assurances of so faire a succession: & this sufficeth not only for the coniunction & conservation of this Estate, but also for the increasing thereof. Wherefore, no kingdome in the worlde is there, which hath more occasion to glad it selfe in her Queene, then *Great Brittain* in her Gracious *Queene*, or in the faire and vertuous Lady *Anne*.

But alas, Our King, after this voyage of his, was yet againe pursued by tumultuous Trauelers: but beholde, how (our *Vlisses*) escaped the cruelty of *Polyphemus*. I doe not meane that which was done (in the silence of a mournfull night) at the Abbey of Saint *Crosse*, albeit the noise therof redounded euen into the chamber of his Maiesty (the *Amnestia* & law of Oblivion, hauing sent some part to death & the graue, another part to the gallowes & bellies of Crows, & the last to the curse of al coragious spirits) but I would speake of the inhumanity of those two Brethren, who violated the laws of hospitality, vpon the person of their Prince and Father. Alas, I meane the Treason of those two *Esaues*,

that made tender of presents to *Our Iacob*, those two *Athletes* and dangerous *Antees*, that wraſtled with him in the mid-day time, in cloſe field, with feete liſted vp, and armes outſtretched, to bind and beare him to ground without any mercie: where he being alone, without any helpe but God onely (who neuer forſooke him) laboured them out of breath. Whereby his very enemies are conſtrained to confeſſe, that hee is verily elected of God, and for the glory of his name.

In like manner, As he went towards his *Canaan*, to enioy the right of his firſt begetting, it ſeemes the like ſhould haue been done in *England*: All *Europe* prepared their eyes, to ſee the fall of that ſtately Monarchy, the greatneſſe wherof had compaſſed the whole *Globe* of the earth. All the world ran to the bruifing of that mighty Ship, when it pleaſed God to look vpon vs with the eye of his mercy, and defend vs from that fall, by his moſt powerfull Arme. Whereby hee plainly declared to all the earth, that he is the preſeruer of Kings, the *God Tutelarie* of kingdoms, and the Patron of al Royall Eſtates. He hath thereby alſo giuen a leſſon
to

to all Kings and Princes of the world, that their raigning is by him onely, and that it is an ouermuch boldnesse in any, as shall seeke to exalt himselfe, or grow great, against his ordinance and expresse commandement.

But it is nothing to see him Monarke of the English, as also endued with such authority & power, except we vnderstand withall, by what means it was thus provided, for that is it, wherein the blessing and wonderfull worke of God towards him is to be discerned.

For (in the Papistes opinion) the Lawes, the Estates, the Counsell, the Citties, the Country, the great, the small, the rich, the poore, the young, the old, and all sexes should haue vniuersally refused him, and denied him his right: But heerein they were deceiued, and the people better aduised, as being more wisely experienced in affairs of the world. They, acknowledging his iust merit, and being effectually instructed, in the will and affection of good aged Rebecca, his Mother *Hereditatis*, they caused his sweet smelling saueur to bee felt of all, and (by their good example) reformed the errour of diuers other. So that all vnanimately or

with one consent, were in duty compelled to respect him, and prostrate themselves before his Royall Maiesty. The Clergy (whom Pope and Papistes would haue had to doubt) most earnestly desired him; the Nobility, that should haue left him, chearefully elected him; Iustice, who should haue left him, intirely imbraceth him; the people, who should haue fled from him, do all seeke after him: & we may well say, that he hath bin the vowes, the desire and vniuersall wish of the whole kingdom, yea, in such maner, that (in despight of Popish malice) Our King, is as a fable reduced into an historie, *Qui tanquam lapis quem rebrobanerunt, factus est caput anguli.* They that thoght to see him at their sect, do acknowledge him to be their head, & they to whom he was as nothing, at this day do loue & honor him for their king. A wonderful work wrought by the prouidence of God, who in his strict and secret counsel, kept it hid for a day, to publish & propose it then to mankind for euer, and against the opinion of some enuious English, to make him King of the English.

O happy English, that haue no more women and children for your King, but a King full of strength,

strength, a king participating the verdure of his youth, and full ripenesse of his age. O most happy, to haue a King that loues you more then himselfe, and desireth not to liue, but for your preservation. O more the thrice happy, to haue a King among your selues, who is natural vnto you, who commeth not to raign, by the furies of a mutinous multitude, nor by the fauours of a blindfold Fortune, but by the blessing of God, and right of birth, as wel by the Fathers side, as the Mothers. To abreuiate these maruayles, there is no man ignorant, but he wel knoweth, that this kingdome had bin swallowed vp in an hideous Chaos, the fift day of Nouember, 1605. if the Diuine goodnesse had not appeared (in such a need) to this *Great King*, euen like a new Starre at the breake of day, to scatter the latest night that came to ouerwhelme vs. In which wonderfull deliuerance, he hath evidently declared vnto vs, that he will haue his Maiesty to liue and flourish more then euer heeretofore: because he drew him out of this bottomelesse pit, by raising vs such succour, without which he had vndoubtedly bin expired, by such cruelties as the like were neuer heard of.

Quorum

Quorū animus meminisse horret Luctuque refugit.
 The heart abhorres remembrance, tears flye from it.

Thus we see, that the Authour of the Booke, was fore-appointed of God by his name and person, as long since, was Cyrus, whom he fore-law, provided and called by his name, two hundred yeares before hee was borne, to oppose him against Kings and Nations, enemies to his word and people. That verily, and in effect, by all the periods and paralelles of his life, this is *Iacob*, according to the Hebrewes, and *James* in Scottish, the *Pentaphyllon*, or the name of five Letters, bearing the worde *ὕψα*. The *Pentagon*, in former time Mysteriously reuealed to King *Antiochus*, sur-named the Sauour, for the sauing and conseruation of his people. That it is he, *Among the ten Kings*, as the great finger among the rest, as the Sun amongst the five male Planets, as hearing, among the five Sences, and among the five woundes, that of the heart, to saue and preserue vs. That it is he, who shewes vs *Antichrist*, by the five markes of the *Apocalypse*: First, *That he is an Idolater*, secondly, *a Murderer*, thirdly, *an Empossener*, fourthly,

fourthly, a *whore*, fifthly, a *Thiefe* ; And that it is hee, who shall at length Triumph over Pope *Paul* the fifth, because that the sundry accidents of men, of States, and of affaires, do rowle or giue by the number quaternary, or of four, and then rest themselves vpon the fift, which is denoted by the first Letter of the Hebrew Alphabet (H E) redoubled to the great Tetragrammaton I E H O V A, which afterwarde in the Law of Grace, was amplified to a quinary or number of fiue, I E S V S. And the same is iudged also, by the seauen Letters, or Iudiciall number of his name, in Greeke, Latine, and French, whereby likewise is made & commonly comes their mutations and renewings. It is the holy number, & it signifieth all plenitude and perfection : as contrariwise, the number of two (whereof is *Papa*, the name of his aduersary, the most common and generally knowne) is an Hieroglyphicke of filthinesse, of wickednes, and of the diuine vengeance, as all our Doctors haue obserued. In *Papa*, there is nothing else but *P. A.* doubled into two Syllables, after the same manner as the *Pythagorians* signified the *Deuill*. Also it is saide, that *The Beast shal speak like*

like the Dragon, and that Antichrist, shal come in the efficacy of Sathan. According vnto the Nature of Numbers, the Septenary or that of seauen, whereof is *Iacobus*, is the number first sacred and hallowed by the Creator, and it is taken for a signe of his Diuine rest: the *Binary* or that of two, is the first number that deuides or withdrawes it selfe from the vnity, and from his beginning. Moreouer, in all the daies of the creation, the Scripture saith, *And God saw that it was good*, except the second onely: not as signifying, that what he had created on that day was not good; but to set a secret mark thereon, concerning the numbers signification. In like manner, *Noah* sent into the Ark, *The cleane creatures by seauen and seauen, and the vncleane by two and two*. *Naaman* the *Assyrian* receiued commaund from *Elyseus*, to go wash himselfe seauen times in *Iordain*, to be healed of his leprosie. But two Angels were sent to consume *Sodome* and *Gomorra*; & two molten Calues were prouided, to be the first Idols, and first wickednesse of *Ieroboam* the first king of *Israel*, and long time after two other, by the misbelceuers of the same people. Oh, that the leprous among the papists, who

who in outward appearance haue faire flesh, but are all rotten and putrified within, who in exteriour deuotion, and faigned simplicity, in habits, in Ceremonies, and publicke actions, seeme especiall men, and to exceed all other, & yet vnderneath, are nothing but vlcered with enuy, pride, and gluttony, with all other kindes of voluptuousnesse: who are a people that repel and thrust out vice, to the eies of the world, and yet retaine and call it in againe at a backe doore: Oh, that they would seeke their owne cure, in the learned writings of *Our King James* or *Iacobus*, By the Lambe with seauen hornes, and seauen eyes, by the seauen Spirits of God, and the seuenth aspersion or sprinckling of the Leuiticall blood.

And comming to *Diuination*, by the numbers appropriated to their Carracters, excogitated first of all by *Pythagoras*, the Traditions whereof are no other thing, but a very Hebrew *Cabala*, grounded vppon this place in the Booke of *wisedome*: God hath made al things in number, waight, and measure: wee shall there find, that this onely name IAKOBOS in Greeke, surmounteth double almost the name and the

Number of the Beast, in all Languages and tongues, which is not without some special mystery, neither without the providence of God: whereunto neither *Aristotle* nor *Ptolome* do any way contradict, but rather they auouch, that Letters do containe in them (mystically) certain numbers, and that in the proper names of persons, some secret matter is contained of their Fortunes and Destinies. As we may see by these verses, traduced and drawne out of that olde Grammarian *Terentianus*, which sheweth vnto vs both the vse and the practise thereof.

*One tels vs, that the verie names,
in Letters do containe*

*The Fortunes of the greatest men,
and those of lower straine.*

*If both do venter to oppose
and tempt the God of Warre:*

*To vse his Armes; the Lot to each;
will differ very farre.*

*The Victorie will fall vnto
the greater numbers name,*

*The lesser thereby gaineth harme,
perhaps, mischance and shame.*

*For so it was great Hector's hap,
Patrocles to confound:*

*And then Achilles (by warres chance)
laid Hector on the ground.*

*In like manner, our Royall Name, which notes
and*

and markes the thousand years and more, that the raigne of Antichrist hath continued powerfully and with authority; that his blasphemies against God, his cruelty against his Saints, his fowling with his feet the spiritual *Ierusalem*, the prophesie of the witnesses of God, to annihilate the true and inuisible Church, because they were laide as deade and dumbe, in the visible, exteriour and pretended Church; the flight of the Spouse of Christ into the wildernesse, and that she became inuisible: In all these doe surmount (at this instant) the name of the Beast.

For, be it that he call himselfe *Apphior* in Hebrew, or *Α Α Τ Ε Ι Ν Ο Σ* in Greek (to omit *Α ε ν σ μ α ι*, *Β ι κ λ η σ ι α*, *Ι τ α ρ χ ι ν α*, *θε ος ε ι μ ι η π ι γ α ι η σ*, *η μ ι σ σ α η π α π ι κ η*) and *Dic Lux*, which are neyther names of men, nor of the Latine Empire: no more then *τε ι λ α ν* and *μ α ι ο μ ε τ η σ* are not of the first beast) or *Papa* in Latine. *Iacob* shall triumph daily, and more particularly, on the number which is found in *Paulus Quintus, Vice-Deo* (a *Vize-God*.) Heer is wisdom. He that hath vnderstanding, let him count the number of the Beast: for it is the number of a mā, and his number is six hundred sixty six, & that of *ΙΑ Κ Ω Β Ο Σ* of a King, which containeth ele-

uen hundred and three.

That which wanteth of forty two months, of a thousand two hundred and sixty dayes Prophetically, of three great dayes and an halfe; of a time, of times, and of halfe a time, mentioned in *Daniel*, and in the *Apocalipse*: al do signify the same tcarne or space of time, and each, one thousand, two hundred and sixty *Iulian* years, which is since the diminishing and fall of the kingdome of Antechrist, and which shall bee wholly ouerthrowne by *Our Prince*, accomplished in his Numbers.

As the hundred seauenth King of Scotland, he hath contributed more alone by himself, to build the Temple of God, and to reforme the seruice therein, then all the Kinges together haue done, or all the people of *Asia*, to raise that proud Temble of *Dyna* (named by the Greeks *Agrotarius*, or *Elaphobolos*) which was a wonder of the world, and the Ornament of *Asia*. Likewise his number hath this respect, that it is composed of two perfect numbers. Of an hundred, which is tenne times tenne, wherein God is maruailously pleased. For *Iacob* bought an hundred Lambes for an heritage which he had

had in Syria.

The Children of Israell gaue an hundered Tallents, where-with was made three Cup-bordes, for the Vesselles which were placed neere vnto the Tabernacle. The *Romains* themselves were not ignorant of the power and vertue of this number, hauing builded the Temple of *Mars* at *Rome*, with an hundred Collomnes, & their Senate consisted of an hundred Counsellors. And *Iulian* in his Epistle vnto *Serapion*, saith, that *Creet* had an hundred Towns or Citities, *Tbebes* an hundred gates, some Altars an hundered feete, some Sacrifices an hundered beasts, and continually an hundered Souldiers to seuerall Centurions.

But in what part of the world is to be found, so long a succession of Kinges in the right line, without interruption or breach? Turne ouer all the Worlde, searh into all families, number the Monarchies, the Empires and Kingdomes, count all their Kings one by one, their Emperors, their Monarkes, and you shal neuer finde so great a number, neither any Raigne, which hath endured for the space of 1908.

without

without euer being subiugated, like vnto ours, or that goeth before vs in the susception of Christianity, and profession of the Catholique Faith.

*Christi transactis tribus annis atq; ducentis
Scotia Catholicam cupit inire fidem.*

Since *Donaldus*, the first Christian King, he is the 79. who being multiplyed one by another in their times, it produceth prognostically the most dangerous Climacteriall age of Poperie, or the Papacy : as their simple transposition marketh the yeare of the Reuelation Written by Saint *Iohn* : and the last apart by it selfe, did facilitate the way for him to his second Crown, and to vs the sence of this Arithmetically prediction, by the effect.

*Galla feret natum, cui tota Britannia leta
Subyciet collum refuso circumfusa Ponto
Nec propior quam nonus erit de sanguine Bruti.*

His perfection likewise is seen in this, that he hath the name of *James* the sixt of Scotland. Sixe being the signe of accomplishment, as Saint *Augustine* obserueth it to be that onely amongst numbers simple, which resolue all the parts, and maketh them equal, to wit, of one, of two, and

and of three. This is a number very pleasing & acceptable to God, and which himself hath observed in the most part of his marvellous actions. Six dayes he laboured and wrought in the perfection of the world: Six dayes hee rained *Manna* in the wildernesse, and distributed vnto men the bread of Angels. Six dayes Moses conferred with him, about the eternall decrees of his will, and on the Articles of Religion: he willed that the Walls of *Iericho* should be six times circuted about, before they were to bee tumbled to the ground. Six dayes he kept shut the gates of his Temple, which looked towards the East, and commaunded that six Lambes should bee offered to him, on each day of the Sabaoth in sacrifice: wee may also say, that hee hath recommended this number in Nature, as it being his will, that (among floures) the Lilly should haue six leaues: Among stones, the *Iris* should haue six Corners: and that the *Lyonesse* in her first whelping, shold haue six yong ones, and that so decaying continually vnto one, she should terminate her brood in an vnty, which is the bottome, the beginning, and the onely source of all other numbers.

In the same sort is hee called and chosen of God (without any doubt) the first of Scotland, to be the first, not onely of Great Brittain, but also euerie where. Because in this Vnitie, the Veritie is founde, who is but Onely One, and as Mercurius Trismegistus saith, The beginning and the roote of All. He is the first also of Tenne Kings Christians, that should bate the whore, making her become naked and desolate, should cate her flesh, and burne her with fire.

So may we also say, that hee hath chaunged his Name (like vnto Iacob) to resemble him in all thinges. Of the first, hee is come to bee the first, and of King of Scotland, & of England, he is now the King of Great Brittain, &c.

*Iam cuncti Gens una sumus
Et Simus in eum.*

And for the fulfilling or accomplishment of this old vaticination.

*Imperium, Fasces, C. Fastus Sceptra, Triumphus
Quæ fuerant i penitus C. veniente cadent.*

He ought of right, as wel as by his Baptisme,
to

to be called Charles.

Charles, and Charles the Great, a more iust Title then that of *Antiochus*, *Quintus Fabius*, *Pompey*, *Methridates*, and the rest: or they that are yet called the Great Chams of *Tartaria*, or the dreaded *Othomans*. For if *Constantine* did deserve this Name onely, for hauing succoured the Church; and *Theodosius*, onely for warranting the Empire from so many imminent daungers: what Name can be found conuenable vnto his Deuotion and desseign, to deliuer all Christendome from the Tyranny of Antichrist? Whome may a man tearme to bee more Great, then he which is the *Non pareil*, of all that are, or may bee in this present Age?

Hee is Great, according to the World, and in all that which the worlde esteemeth to bee great, as the Scripture sayeth, *According to the Name Greatnesse on the earth*. Great in Kingdomes and Prouinces; Great in Landes and Seigneuries, Great in Authoritie and power, Great in Armes and Treasures, Great in Nobilitie and Lineage, Great in Age and youth. And euery way so Great in all these,

as being not to be equalled by any, hee is *The Great of Greats, the Chiefest and the most Great of all.*

But that which is much more then all these, and whereunto the world cannot attaine; hee is *Great* according to God; great in Faith and Religion, Great in Vertue and Faithfulnesse, Great in Iustice and Piety, Great in kindnesse and mansuetude, Great in Goodnesse and Innocency, Great in wisdom and experience, Great in name, & more Great in effects. Briefly, he is the liuely Image of *Great Hercules*, who neuer did or thought on any thing, but it was Great, and greatly profitable. All his actions, all his wordes and cogitations, are nothing but Great.

It is a thing most certaine, that God doeth euermore raise Great personages, whom hee indueth with excellent and Heroical vertues, to finish fortunately whatsoever hee committeth into their hands. The which is also testified by a most especiall prouidence of God, even in his Sur-name of (*Steuart*), thereby being opposed gainst Antechrist, as the South-winde against the North-wind, that is to say; as Grace against sinne,

finne, and as the blessed Spirit against the Deuill, who is the true North-wind, from whence all euill commeth vpon all the inhabitantes of the earth. And this is conformable to the scripture, where speaking of them that are *Faithfull Ministers*, that is to say, *Good Stewards* in our Language, and whose workes God hath established in verity, and made a perpetual league or couenant with them: It is saide, that *Their seede shall be knowne among the Gentiles, & their encrease shal be in the midst of the people.* As it was seene in the *Maccabees*, who by beeing of the seede of them, by whome saluation came to Israell, this blessing was bestowed vpon them.

Now, this house of *Steuart* in *Scotland*, is as a *Phoenix* among the Nobility, the Lords thereof are as *Nectors* among men, for the length of time that their race hath liued. For since the yeare of Grace, 1057. from the raigne of *Malcolme*, euen to this present, it hath flourished full of prosperity and honour. All the Kings issued of that line, haue taken hands with him, and (as by infusion) transmitted their rare and excellent qualities, still from one to another, neuer degenerating: for euermore Royall Eagles doo

produce Imperial Eagles, Eagles that haue continually made War with Dragons, with Foxes, and (aboue all) with Serpents.

As is now to be seene in our Great King, who hath produced the most Noble Prince Henry, (the ninth in Sur-name among Kinges in Scotland, as of Name in England) for the greater height of his good fortune.

This young Prince is a warrior alreadie, both in gesture and countenance, so that in looking on him, he seemeth vnto vs, that in him we do yet see *Ajax* before *Troy*, crowding among the armed Troops, calling vnto them, that he may ioyne body to body with *Hector*, who standes trembling with chill-cold feare, to see him seek to determine the difference in the inclosed Field or Lifts. Hee can neuer permit, that anie other should step before him in an occasion so remarkable. Honour was all his nouriture, and Greatnesse his pastime (as it was saide of *Alexander*) and Triumph the ordinary end of all his Actions. What though his desires bee impeached by a much stronger desire, and his deuoir retarded by a Naturall dutie, and by an obedience, which in this occasion only is contrary

trary, and contrary to his owne affection? Yet let it not be imagined, that the execution of great desseignes, are vtterly lost by deferrence and delay. Deferred, not in regarde of weaknesse or impuissance, but referred to fit season, to do nothing against the order of Nature, or contrarie to the will of his father: who would alwayes haue his Sonne for Obiect, and subiect of contentment by his presence. Contrarie to the *Ottomans*, who could not, nor can endure the youngnesse of their Children, their very shadow gaires them so many other suspicious shaddowes, and their presence excludeth them from all kinds of pleasures.

His Maiestie hath also another Sonne, Duke Charles, who shineth in the two Kingdomes of Scotland and England, like the other twinne-Starre, and who promisseth vs, that as the Sun is at the very highest in *Gemini*: euen so, God in the same maner, will very quickly raise and exalt Great Britain, in the *Apogee* of his Greatnesse. And that hee will make the succession of the house of *Stewart*, not onely equall vnto the worlds continuance, but the world it self equal

to his succession, and to the sacred stirpe of his Maiesty. This is it, wherunto the full end of his greatnesse is assigned, and where he hath laide the bases of his very greatest Trophees: This is the point where his Angle endeth, this is the extreamity of his line, and this is the center of his circumference.

Wherein we discern (at last sight) the difference of the house of Cyrus (which was of small cōtinuance, because they did not acknowledge God who elected them) to that of Our King, whom he multiplieth & encreaseth euery day, awaiting yntill God shall come from the South, to chase away that rude Qye, and dissolue the captiuitie of the Waters which are frozen, to make them run in Torrents, and like Rivers in the South. That is to say, the extermination of Antichrists race, by that of Stewart, to deliuer those poore soules, which vnder the coldnesse of this barbarous impiety are so miserably captiued, by the heate of the South, which is the Grace of the Holy ghost, and Faith and Christian piety. That the garden of the Spouse may be so breathed by this wind, as the odoriferous iuices thereof may distill on all sides, by a renewing

newing of holinesse and deuotion in all the waies vpon earth, and causing that they which are at the South (as it is written in *Abdias*) that is to say, the true Christians which are in the South, shall possesse the Mount of *Esau*, and make themselves Maisters of that Estate: Euen so may we hope one day to see, that vnder the name and family of *Steuart*, all Christendome shall flourish in an absolute Monarchy.

For the Maister, who hath placed him ouer his houlholde, to giue them all thinges in due time, hath found him a faithfull and wise *Spend*er and *Steward*, or a good *Oeconomicus* in his dealing. Wherefore he hath said vnto vs, that (in very deed) he will commit all his goodes to him. And the Lord who hath giuen him those five tallents in keeping, when he taketh his account of him, will find that he hath made profit of them, that he hath gained five more by & aboue them. Wherefore he will say vnto him; *It is well done good seruant, thou hast bin faithful in a few small things, I will set and constitute thee ouer much more, enter into the ioy of thy Lord.*

For the rest, *Romaine* antiquity hath obserued, that in the family of the *Fabij* there were

three Princes of the Senate; In that of the *Curiij*, three Orators: In some so many Censors, In others, as many Dictators. But in the family of the *Steuarts*, there are not three or foure to be noted, but many great Lords and Princes, who haue all made apparance of the greatnes of their valour throughout the world, and particularly they that are of the braunch of Noble *Lennox*.

Their piety appeared with *Saint Lewes*: their courage against your enemies (*O French-men*) and their fidelity at all times towards the Realm of *Fraunce*, our *Chronicles* doe report them. Also the memory of those voyages in the East, doe witnesse them, and your *Histories* themselves are full of their praises: which who soeuer shall read, wil find them as so many sharp spurs inciting to vertue. Such as haue read the manuscripts of that race, or seen *The Galleries of Verreye* in *Soulongne*, wil confesse, that they neuer read either among the *Greekes* or *Latines*, any thing comming neere to their naturall generosity. From this vertue came it, to aduance *Messire Berault Steuart*, Lorde of *Aubigny*, and of *Groitet*, Knight of the Order, Captayne of the Guard,

Guard to his *Ma-body*, Great Constable of *Sci-*
cily and of *Ierusalem*, and his Highnesse Lieute-
 nant Generall in the kingdome of *Naples*. And
 hence, an infinite number of other, al Captains
 of Guard to the Body, of the Chamber, Coun-
 sellors, Marshals, or Constables of France. And
 thence also *Messire Bernard Steuart*, Marshall
 of *France*, that gaue so much exercise vnto the
 Emperour *Charles* the fift: who vanquished,
 and tooke Prisoner in *Piedmont*, that great
 Romaine Captaine *Prosper Colonnus*, in the
 yeare 1515. according to the Relation of our
 French Authors. And whence at this instant is
 sprung,

Dux inter primos praestanti corpore LENOX.

who for his excellent and singuler partes, hath
 not forsaken vs, although he be called into *Great*
Brittaine, to bee the Honour of Honors to the
 French. Let the *Parthians* vaunt them of their
Arfaces, the *Greeks* of their *Egides*, and the *Ro-*
muines of their *Emilij*, *Fabij*, *Curij*, and *Marcel-*
li: *Great Brittaine*, makes vaunt of her *Steuarts*,
 and of nothing more then of her *Steuarts*.

Nec Phæbo gratior vlla est
Principis hæc quam quæ præfixit pagina nomen.

Prince most generous and Magnanimious, happy *Henry*, the delight of *Heaven*, the loue of the *Earth*, and the *Titus* of humane kinde, neuer feare that the victories of MY KING will leaue you nothing to conquer. Enter not into that ambitious ielousy with *Alexander*, who seeing the fortunat progresse of his Fathers affairs, & how victoriously he went on, ioyning Citty to Citty, and Prouince to Prouince: Surely (quoth he to his souldiers) my Father will win all, and leaue nothing famous or Magnificent for me to conquer with you. You must triumph with him, as did the Sonnes of *Emilius*, and of *Commodus*, with their Fathers, and the children of *Marcus Cæsar*, with *Mark Anthony*. In fights, the disposition and order must be committed to his iudgement, and his iudgement must bee referred to the executiõ of your sword, against all Refractaries. Yours shall bee the arme and strength, but his the head and Counsel; Yours the paine and endeuour, his the effect; Yours the Action, but he the Agent: You for him, & he for you, and you and hee ioyntly together, shall win an immortall glory; to the end, that al the world may see you in effect after the same manner,

manner, as one figured Cæsar, aloft, deposing
or treading a Globe vnder him, holding a book
in one hand, and a sword in the other: so that
it may be saide of you, *That for the one or other*
you are a Cæsar.

And you Prince and Duke, Duke & Prince,
Charles, Beloued of all, who may holde it as
much honour to be called Sonne to the King
of Great Brittain, &c. as Charles King of Ieru-
salem, Naples, and Scicily, Brother of Saint Le-
wes, to name himselfe Son to the K. of France:
or Charles King of Arragon, and of Valencia, in
the same manner. Remember that you are the
Sonne of a King, as *Menedemus* saide in the
care of young *Antigonus*; You, the excellencie
of my Hope, and the Sacred Anker of him who
seeketh no other happinesse in this world, then
in your seruice, neither any honour, then what
may be pleasing vnto you. Methinkes I see a
Sword in your hand, and you vpon the walles
of *Nicomedia*, *Nicea*, *Antioche*, and *Tripoli*, ay-
ming at the fairest through all perilles, euen in
the lesser Asia, & take perforce *Ierusalem* again
by assault, after the sledge of five and thirtie
dayes. Go generous Race, go gather Laurels

in the fieldes of *Armenia*, enfranchise the *Palus Maotides*, enter into *Lycaonia*, *Bricea*, *Trabasonde*, chase the *Turbants* from those *Prouinces*, and making a new world, sur-name those *Prouinces* after your Name.

Who steppes vp, to driue the *Lydian* out of his house, and leaue nothing but the *Tartesian* Cat? Oh, that I might see M^r KING glorified vniuersally, and Great *Brittaine* made Famous in the loue of Christendome, and to the astonishment of the Infidels! Oh, that with one common hand wee might Warre on the *Mahometane*, and that his *Trophees* might no more be shamefull Markes of our generall calamity! Let vs be the first vpon their squadrons, and (all armed) march for the conquest of the Holy-Land, so much honored by God, by the beginning of his Church. Let vs crosse the seas, and as they, who (to animate others) cryed in the Shippe, *Itorus, Itorus*, the Maister, say; Behold heere is the Master. Let vs be the first to aduance our Standards, vpon the Ramparts of *Constantinople*, daunting all them that shall seek to tardie our desseignes, and let vs free the way to the whole Army, to the end, that

*In raigne so great of such a great raigne raining,
By force of Armes, the greatest gates of Brasse
Were made to open: the King and Duke so ioyning
Beat downe, sunke Shippes, a fairer day neere was.*

And that insteade of a Tyrant Fratricide, My Lord and Maister might be honoured, respected and obeyed, as the lawfull Prince, and true nourisher of his subiects.

You also Duke and Prince, a Peere sans Peer, in all Great Brittain; You the *Iolans* of our *Hercules*, the *Claterus* and the *Hephestion* of Our ALEXANDER, You my *Omphis*, my Benefactor, according as *Xenocrates* called his *Iupiter*: Remember that you are a Branch of this great Tree. Looke in the olde Tables of your Predecessors, and their Lawrels all dustie, but with the dust of Honor. You wise and prudent *Lodwicke*, honoured so many times with royall honors of *Lenox*, Grace of Graces, that haue left *France* (your Natiue country) to be alwaies by and at the right hand of Our King, as not able to loose the sight of him; neither be further off frō his Maiesty, then the Sun frō the Eccliptick line. You that giue so many wholsom counsels for the preservation of his estate & person:
giue

giue likewise your Vowes and Prayers to that *Iupiter Hypsistius*, which is the most high God, that heresie may for euer be stifled, and by the same Diuinity of Our King, which is his cheefest practise, his owne aduise, in assaying to restore the little wandering flocke to the folde of the Church, by a National counsel, or one Oecumenical or Vniuersall, it cannot but bee hoped. This is the onely remedy for these euilles (as his Maiesty very well acknowledgeth) and the best meanes to conuert the most Learned, and lesser oppinitue. This is the voyce, wish and desire, yea, euen the very finall cutting off, of all our pretended Romaine Catholiques.

To take excuse from the one side, and giue pretext to the other, as it behooueth to conuince them *Vina voce* (as they haue beene often enough by learned writings, as well of his Maiesty, as by others) before they bee constrained. That we might see (with patience) their Reasons layde on the boord, and our Combate with them, to be in mildnes and modesty: This is the desseigne of my discourse, and the perfection of my *Parænesis*, or accomplishment of my wish. Oh, that you might see these temerarious

rious spirites, which hurle dust in the eyes of trueth, in thinking to dazell ours, should yeild vp their Weapons into the hands of his Maiesty, to offer them at his seruice, and take the Oath of his faithfull obedience. You shoulde see them suddainly surprized, like the compli- ces in *Cilones* conspiracy, at the Temple of *Mi- nerua*, and all run in zeale of affection, to the Palmes, Laurels and Crownes, which his Ma- iesty hath proposed as their recompence, in such an happy and profitable conuersion.

All such as are capable of the aduancement of such a fruitfull desseigne, ought to bestowe their watchfull paines and Trauaile, to the ho- nour of God, and the safety of the King, for the conuersion or confusion of all our papists, and for the quiet of our Countrey, if not of all the whole world.

Nor do I thinke heerein, that any one ought to be so arrogant or ouer-weening as he shold seeke to giue a Lesson of wisdom to My Lear- ned King, or should teach his experience, or cleare his knowledge, or be a guide to his dis- cretion for following time. Neither thinke I, that there is any one so bold-faced or presump-

ruous, as to censure his proceedings past, or to come. In either of these arrogancies, we should behold but a Souldiour-like *Phormio*; an Assearde *Mydas*, a Groote-nosed *Corebus*, a tedious *Hisser*, a prating *Xenophanes*, and one altogether like to *Minervaes* Hog, or *Apollos* *Marsyas*; & I should repute such a *Hermes* without shame, worthy the paines and punishment of *Hermes*, his Maiesty being more able then any other, to giue forme to euery action, and hath neuer forced (by wheele or fire) violently their consciences. But it is to this end, that you, who do face to face contemplate the diuinity of My King, might be the Mediator of such a holy resolution, & that boldly, and with open mouth you would tell him, that the whole world expecteth the accomplishment of his aduise, either by himselfe, or neuer.

Because that God by his Grace, hath adorned him with a singuler & supereminent quality of a King, not so much in fauour of his Ancestors (as he did to the house of *Laban*, for *Iacob*; of *Putipher* the *Egyptian*, for *Ioseph*; and to *Salomon*, for loue to his Father *Dauid*) as in regard of his owne proper merrites, in like ma-

ner as he saide to *Abraham*: he foresaw his merit and his dilligence, in wel instructing his children and his posterity after him, and that hee should acknowledge to holde his Crowne of him, and not of any other.

Wherein we may see, that he is King, not by the neighing of a horse, like to *Darius*, nor by the flight of an Eagle, like to *Aegon* in the Citty of *Argos*, nor by vncertaine report, as to *Alynomus* in the Isle of *Paphos*, nor by the Lance, as *Cæsar* was made Emperonr, nor by the sword, as *Seruius*, nor by tyranny, as *Nero*, nor by adoption, as *Caius Lucius Cæsars*: But by extraction, not by election, which hee would neuer haue beene, how euer *Tortus* (to his Graund tort) speakes it. But by the Grace of God, as his maiestie doth confesse it, by inheritance and succession, like *Octavian*, bearing the Crowne one way by his byrth, as his Thistle declareth, and the other by patience, as did *Marcus Aurelius*, being both by right of bloud and merite, the chieftest Prince.

It is an high gift of God, to com into the world in such a ranke and degree, as to beare away a Crown by being borne to it: but to deserue it

he touch it, and thereby to fill the whole world with his name, that makes him double woorthy thereof, and he rather honoureth the Monarchy, then he receiveth any honour thereby.

But it seemes, that they would make him enter into the Lande (all shining in felicity) by a false doore: by feare, by hope, &c. which is not onely to make a commerce of Kingdomes, and to Traffique with Scepters: but likewise to expose to open sale, even the heavens and soules of men.

Vænalia Romæ
Templa, Sacerdotes, Altaria, Sacra, Corona,
Ignes, Ttura, Preces, Cælum est vænale, Deusq;

And what is it? That the King of Scottes had given some hope of his Apostasie from the Religion, to be King of England. Can any man beleeue it? This came from so many Monsters, as disloyalty & perfidie of those Ministers would builde in the fantastical braines of the Pope and his Cardinals. Rather the sun retrograde in the South, shall returne and wash his faire locks in the Orientall billows, and the earth once more drowned with another deluge, shal accuse *Iris* of

of lying; then *My King* shoulde; or ever did think to promise such a wickednesse: That the faith, of the *Defender of the Faith*, would so submit it selfe, and cause him to yeilde homage to one without faith, and makes publick profession of violating all Faith: That the promise of a Prince (the very abstract of all vertuous Princes) should be subiected to the wicked passions or pretences of any whatsoever? That a puissant Monarchy, which could even then extend her right hand, for the terror of his enemyes, and ruine of them as durst resist against his iust right, would render vp her Lord, King, & Master, by perfidie or subtilty, to establish himselfe in the Fox, and forsake the signe of Leo.

No, no, this might easily haue beene done with an *Athenian* or *Melian Diagoras*, or a *Cyrenian Theodorus*, and many other Empirickes of State, who had much rather take part with earth then heaven, and who for a messe of Lentill Pottage, would turne their backes on God. But not with such a Prince as he, who from his Cradle, hath beene nursed with the bloud and sucke of Lyons; I meane in his Religion, truely a Christian, and which hath taught him, that it

the Faith which makes him acceptable in the sight of that great King of Kinges, and which also must one day make him Triumph, with a Crowne of infinite glory, far beyond the ioyes of fained *Elisium*.

It was for the first King of Athens *Cecrops*, to be double, as also the Courtier of *Phillip* King of *Macedon*, who was named *Hecateros*, to bee both the one and other, and it fitteth well the Iesuites, to equiuocate: but not a man of honour, such as My King is, who carrieth his hart vpon his tongue, and speakes from the bottom of his stomacke, as *Homer* makes his *Ulysses* to speake, immouable, and euermore in full waight, vpon his duty both towards God and men, keeping his faith and promises to enemies themselves, *Verus Israelita in quo dolus non est*: knowing verie well, that God loues no craft, cunning and dissembling, and affected the Patriarke *Iacob* so much, because he was without all fictions

*Vir bonus & sapiens, linguaq; & pectore verus,
Iustitiae cultor rigidi seruator honesti.*

A man both good and wise,

in tongue and minde full true:

Adoring

*Adoring Iustice, coole and calme,
and naught but honest knew.*

Neuenthelesse, to deale and cope with the enuious and perfidious, malignity of these calumniators, euen at their owne weapons, let vs admit, that the king had treated of his Religio, before an examining bench at Rome, that hee promised to make himself a Papist in intention, or wholly at a free leape, without shame, without piety, & Christian feare of that great dreadful day, that he would haue forsaken the loue of God, the care of his own saluation, and of all eternity. Shall wee not heere consider, that the world, that tēporall intereses may be made with them (for the matter of Religion) as a counterband of Marchandize? And when all this had bin done, where are then his so much vantageable profits? It should haue bin very small, to make the greatnes of his Throne, the footpace of the Pope, and miserable were his condition, if in sted of hauing heauen for his Aspect, the earth for foundation, and the sea for limit, hee should consent that his scepter & Crown must be subiected, to the perturbations & appetites of a Priest. This were, to establish another Kingdome in his Kingdome, to admitte an-

other King about him, which would be as prodigious, & occasion as much hurt, as two Suns shining at once in heaven, which would overthrow all. The plurallity of Cæsars (sayeth an ancient Writer) is dangerous, and the Poet,

————— *All greatnesse Royall,
By no meanes can endure to haue an equall.*

Now I am of the minde, that his Royall Majesty, in attributing to himselfe this qualitie, or this Title of King, doeth vnderstand it also in the same manner as Seneca spake of the Emperiall Greatnesse and Authority. It is I (saith he, vnder the person of a potent Emperour) who haue beene so acceptable to the Gods, as they haue chosen me for their Lieutenant on earth. It is I that second them, It is by my mouth, that they pronouce their determinations immouable, and the good or euil fortunes of men.

For, beside the authorities and prerogatiues in common, which his maiesty hath with other Kinges; that they are rich in quantity, hauing this quality, as being happy in hauing this quality, as being happy in hauing this contentment, to say; *I will*, and it is doone; *I desire*, and the desire is accomplished. That the very winke of the

the eye makes them to be vnderstood, the least changing of their lookes, procureth execution of their will, and that they can wish nothing more in earth, because he that is a King, is All, according to the aunswere of King *Porus*: yet ouer and aboue these perticuler aduantages which GOD hath giuen him, as making the Kings of *Persia*, by the right of their eldest children; this word KING, doth shew vs his faith pure and cleane towards God, by his Charitie & fatherly loue vnto his Subiects, and his prouidence in the affaires of his Crowne. For, in our French Language, it consisteth of 3. Letters, *ROI*, and also in Latine *REX*, as the primordials and Radicall Letters of the *Hebrewes*, and of one Syllable, which simbolizeth (in some sort) with the most holy and Sacred *Ternarie* or Trinity.

First, for the Letter R. (according to the considerations which concern *Socrates* in the *Cratylis* of *Plato*) it signifieth vnto vs, his continuall action and exercise of duty, for the acquitting of his charge, as the toong remoueth strongly & without any stay, in the pronouncing it. O,

O

towards

towards euery one, which, as it is round, equal & euen, without any points, or corners to carry it out abroad: so it sheweth, that *Our King* is perfectly round, seeing that his words and actions do concord, and that both to one & other he goes in full rotundity, plainnesse and sincerity, speaking euermore with a round mouth. As J, doth also represent his lenity and mildnesse, by a facile and very gracious prolation.

And according to the Traditions of the *Cabalists*, the Letter R E S H doth infer, that hee is King by succession, and instructeth vs, that hereditary kingdomes are much better instituted, then those which bee elected: where the combustions of suites and partialities, do often times cause them to turne their backes on their enemies, with extreame affliction, and ruine of the people. (O) is as the eie, which he lendeth to al, and ouer all, in imitation whereof, the *Egyptians* in their hieroglyphicks, did represent royalty by an Eye, placed vppon the top of a Scepter. (I) wherof al the Hebrew Letters are composed, and which by the same means constituteth the number of ten, the perfection, resting place, and accomplishment of all other numbers,

bers; doth signifie thereby, that all the parts and members of his kingdome, do depend intirely vpon him, wherefore, al ought to bee referred to his safety and preservation.

Thus passing these mystical Interpretations, and significations of these three Letters, to that which might result frō their diuers Anagrams, Metathesis, and Renuersements, according to the *Tmurah* and *Siruphs* of the *Habrewes*, Our King (as *Pbilo* saith in the life of *Moyfes*) is a Soule-like Lawe, and his Law is Our Iust-King, they are so bound by the girdle of the Graces, and ioyned together by Iustice.

Iustitia cupidus recto non deuius vnquam.

Desire of Iustice neuer swerues from right.

For although *Cato* was woont to say, that a King was a rauenous Beast; that hee liued not but by his prey, and on Venison or wilde food: yet cannot it so be said of Our King, seeing hee contents himselfe with a small circumference, not insulting vpon his Neighbors or Strangers. Neuer did any man hear in him, that ouerbold with of the Emperor *Maximilian* (by the report of *Phillip de Commynes*) to bee a God, And that his Sonne might be King of France.

His desire, and the chiefeſt degree of his Title, is to be called King of Great *Brittain*, which is the kingdom of the Church of God, his part and portion which he hath choſen in earth, & the kingdome which ſucceedeth to the Kingdome of *Iuda*. This is the Chriſtian kingdom, wherein euen to the very leaſt or vulgar, cannot (eſe-where) bee found a people more deuout and Religious: Piety and Religion are there ſo zealouſly, and ſo often exerciſed. In breefe, *It is the Land of Promise*, which God reſerued to himſelfe in Chriſtendome, where he hath ſo long time kept the Booke open, and the Reuelation of his Prophetick and Euangelicall Myſteries. God himſelfe Husbanded the Garden of that Country, and tooke thee euen meaſures thereof, hauing enguirt it with the great Ocean. As concerning the forme of the Iſland (according to the opinion and deſcriptiõ of *Cæſar*) it is triangulare, whereof one way is oppoſit and faceth *France*, and containeth on that ſide, about fixe ſcore and five leagues or miles in length. Another looketh towardes *Spaine*, and that longitude is an hundered and fixty miles. The third, is oppoſed to the North, drawing

drawing most part towards *Germanie*, and it is thought, that this way it containeth well two hundred good miles. So that the whole Isle may haue some five hundred miles in circuite.

It hath a very serene and faire haven, and the habitation there is much more temperate then in *France*, and the colds are lesse sharp & violent. *Gallia trieme frigidior*, by the iudgment of *Petronius*, and in mine vnderstanding, so it is at this instant. In that Countrey are not to bee scene, the intollerable heats of *Egypt*, no more then the Ices of *Sarmatia*, all is temperate, all is cultiue, and all thinges are fruitfull there in abundance.

Non illic Aries verno ferit aëra cornu

nec Gemini pracedunt cornua Tauri

Sicca Lycaonius resupinant plaustra Bootes.

It hath a copious Sunne, Corne, Cloath, Wools, Waters, Beastes, Fish, Foule, and all kindes of wilde flesh, in most great facility and felicity. Shee hath euen in her selte, her *India*, and her *Peru*, not onely of Time, and of Iron, (as in the time of *Cæsar*) but likewise of Golde and Siluer : & therefore she vseth not any money of Copper, Brasse, or Annelets of Iron, ad-

ded to euen poize, but all fine Gold and Siluer. And such is hir abounding in al kinds of riches, and in all thinges necessary for man: as (in due right) she is confirmed by the Maister of Treasures, to be the first and principall of the fortunate Islands.

She hath made plaine and smooth the backe of *Thetis*, by the number of her goodly & great Shippes and Vesselles: which doe serue her as bornes, as limits, as ramparts, and as wals.

And she is called *Great*, not for the extendure of her Landes, Countreyes, and Prouinces; not so much for infinit multitude of people, for the great number of her Cities, Towns, Borroughs, and villages: as for the greatnesse of courage in her Inhabitants, who neuer leaue winning, and neuer suffered themselues to be foyled, or fully conquered.

*Imperij fuerat Romani Scotia limes
Romana fuerit Scot-Anglus origo ruine.*

But to conclude, the Kinges most glorious and pompous Title of Triumph, is to bee called **DEFENDER OF THE FAITH**, because it is apparant, & he shewes himselfe more affectio-

affectionate, ardent, and zealous to preferue, exalt, proclaime, and communicate it to them, which haue not as yet receiued it, then any other King on the earth. It is a Title, which giues him more glorye and splendour, then all his Scepters and Diadems. It honoureth him so much, as he should not thinke himselfe worthy to beare the name of King, if hee had not that withall of *Defender of the Faith*. It is a Tytle, which maketh him as much beloued of all, as that of King causeth him to bee feared. It is a Title, not as to day deserued, and giuen to our Kings, but it is more then an hundered yeares, since it was giuen to his Maiesties great Grandfather, *James the fourth K. of Scots*, as the *Chronicles of M. Chambres* do testifie. So that they deceiue themselves, who thinke it is no longer, then since the time of King *Henry the eight of England*.

A glorious and Hereditary title, which you and we ought to esteem, since it hath bin grauen in the fore-heads of the late Kings of either kingdom. Yet a title not so much by succession, as by merit & acquisition of a King, who fightes and beats down idolatry and heresy, more valiantly
then

then all his Ancestors. By a King, who shal reforme the error, not onely of Scotland and England, an Angle of the earth, but of the vvhole earth. For beholde, the dayes are comming, when God will punnish the grauen Images of Babylon, that hee will make all her Countrey ashamed, and will cause al the wounds of death to fall in the midst thereof. These tidings shall come this year, and after this in the other, there shall be violence on the earth, and Ruler vpon Ruler.

*Roma diu titubans varijs erroribus acta
Cornet & mundi desinet esse caput.*

Wherefore, Go forth of her all people, to the end, that you be not partakers of hir sins, & receiue not hir plagus. Deliuer euery one his life, out of the heat of the wrath of the eternal. Hūble your selues vnder the mighty hand of God, & resist no longer his reasonable will, through a rash kinde of zeale. There is no one of you so ignorant, but he knoweth most part of the abuses of the *Romaine* Church to be so euident, as the fautors and fauourers of them, can no longer denie them. Seeketh the truth, turn over the leaues of the Scriptures, which haue beene (for
so

so long time) maliciously interdicted to you. None hath more or greater intrest in your saluation, then your very selues.

Yea, euen thou, who (with shame and false Ensignes) doest vsurp the Title of *Holy Father*, *Lieutenant of God*, *Vicar of Christ*, *Vice Deo*, *Vniuersall Byshop*, *Great Priest*, *Soueraign high Priest*, *Prince of Byschoppes*, *Heyre to the Apostles*. And you, who say of him, that for *Primate* he is *Abell*; For *Gouernement*, *Noah*; for his *Patriarchate*, *Abraham*; For *Order*, *Melchizedek*; For *Dignity*, *Aaron*; For *Authority*, *Moses*; For *Iudgement*, *Samuell*; For *Power*, *Peter*; and for *Vnction*, *Christ*. Thou that seatest thy selfe in the Temple of God, aboue God, & aboue all that is called God, to make thy selfe honoured as God. Thou that sayest thou hast power to bind Kings, to tie them in Chaines of Iron, to bereaue (& at thy pleasure) take away their Crownes, to breake their Scepters, trample on their Crownes, to giue their kingdomes as preyes, or otherwise to dispose of them, to disoblige their subiects from their oath of fidelity and obedience: Repent thy self of this doctrine, when both reason and Authoritie say-

boO P leth.

leth. Content thy selfe at least, with the power limited by our learned *Barcklay*, cut off the disorders which (like a crafty Serpent) haue crept into the Church, scratch and breake the head of those Vipers of thy Pastorall staffe, cast off also the sin and corruption, so much as may be, not onely of thy Court, but of *Rome*, yet not of *Rome* alone, but of all those places where thou art feared and reuerenced. Let the Church recouer her first splendour againe, that all abused may be beaten farre from her. Thou hast a long time conuerted Lead into Gold, by meanes of thy Bulls, which are but sorry meat to satisfie feeble spirits. Thy Pardons are too pardonous, and thy Indulgences haue too much indulgence; keepe them to thy sourse & thy selfe. Acknowledge the power of them that haue giuen thee this power: *Reddendo Caesari quae sunt Caesaris, et quae sunt Dei, Deo.*

And you also, who will be Princes and Cardinals altogether: You Prelates, Bishops, Canons, Priests, Prebends, & all *Romain* Churchmen, of what order or name soeuer ye be, learn that it is now no longer time to resist, you must bend or break vnder the yoke of the Sonne of God,

God, and of his holy word.

There hath bin sleep enough, Luxury enough, Trafficke enough, & enough of disorderly walking in the house of God, enough haue ye serued your bellies and idlenesse, enough haue ye pild & pold the very fattest sheepe in the flock, enough haue ye chopped, changed, bought, & sold in the tēple of the Lord. Awake now, preuent iudgement, there is yet place for clemency and for mercy. The Synagogne of the Iewes, it is gone, the Law hath giuen place to the Gospel: by much more powerful reason then shold abuse make way for purity; lying for truth; inuentions and Traditions of men, for the ordinances of God, against which, let time bee neuer so long, it prescribeth nothing.

Nec poterit ferrum, nec edax abolere vetustas.

I beseech the Father of Lights, to open the eyes and harts of Kings, of Magistrates, & their people, to the end, that in giuing place to his Heauenly word, they may take knowledge of Antechrist, and detesting his yoake, they may submit to that of Christ. To whom with the Father and the blessed Spirit, be Glory and Dominion eternally, Amen.

FINIS.

God, and of his holy word.
There shall I sleep enough, I luxury enough,
I shall be enough, & enough of all that is
king in the house of God, enough to be a
and your Father and I shall be enough to be
pild & bold in every much that is in the book,
enough to be a doted, doted, doted, doted,
fold in the text of the book. A while now we
to be a doted, doted, doted, doted, doted,
and for mercy. The synagoge of the Jews, in
is gone, the Law has given place to the Gos-
pel by which more powerful action than thold
and make way for purity; I am for truth; in-
ventions and traditions of men, for the ordi-
nances of God, against which let mine be re-
uer to long, in practice nothing.
I believe the Father of Light, to open the eyes
and hearts of kind, of Magistrates, of their pro-
ple, to the end, that in giving place to his word,
truly word, they may take knowledge of An-
techt, and be able to do so. **10 MR 70**
and the blessed Spirit, be Glory and Domini-
on eternally, Amen.

